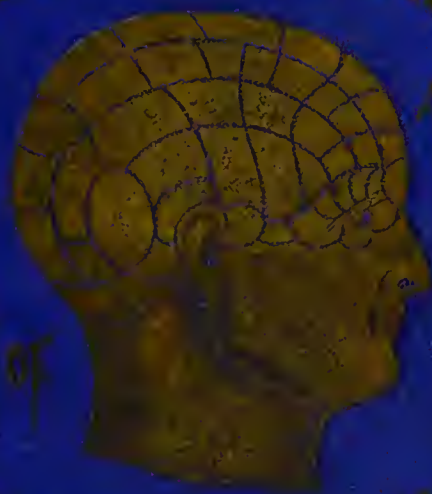


THE
SCIENCE OF CREATION
AND
THE ART OF
REPRODUCTION



BY PROF. WM. WINDSON, LL.B.
ILLUSTRATED.



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William Windsor



Lilla D. Winslow.



THE
SCIENCE OF CREATION
— AND —
ART OF REPRODUCTION,

— BY —
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Sexual Secrets," Etc., Etc.

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PUBLISHED BY THE AUTHOR.

1890

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TO MY WIFE,

Mme. Lilla D. Windsor,

My most Candid Critic and Untiring Assistant, Constant Companion and
Loving Associate, to whose Magnificent Energies and Business
Capacity the Public is largely indebted for the Effect-
iveness of my Labors, and whose

Personal Charms

are only Equaled by her Devotion to my Welfare,

This Volume

Is Affectionately Dedicated.

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PREFACE.

I HAVE no apology to offer for the publication of this book. It needs none. Whatever faults it may possess are overshadowed by the crying need of the youth of our country for such information as it affords. Thousands of young men and women are ruined yearly because of the lack of opportunity for proper instruction on the topics embraced in this volume. It is high time that their yearnings for information should be supplied from an authentic source. This work is designed for the edification of young men and women seeking information concerning the highest and best uses of themselves and posterity. It is in no sense a "doctor book," and does not aim at the discussion or cure of diseases. It is intended to prevent disease by imparting a correct knowledge of normal conditions and the preservation of health. The author has no medicines to sell or advertise. He is not afraid of criticism and has not written to avoid it.

The author of this work has great confidence in the sterling good sense and honest aspirations of the young men and women of the present generation. An experience of many years, as a lecturer and examiner in Phrenology and Creative Science, has strengthened that confidence until it amounts to an overwhelming conviction that if young persons were properly instructed in regard to the functions of the sexual organs, as soon as the intellect is able to comprehend such instruction, nearly all sexual sins and dissipations would be banished from society. I have also been amazed at the ignorance of the fundamental principles of Sexual Physiology displayed by the majority of parents, teachers, ministers and physicians, with whom I have discussed these vital topics. Thousands of young and old men have borne testimony, after hearing

one or more of my lectures on Creative Science, that in a few brief hours they had received more valuable instruction than they had ever before obtained in their lives. Thousands more have implored me to reduce my observations to printed form, in order to give them more extended circulation, and to enable all to remember the priceless truths inculcated. For some time I hesitated, believing that the subject had been thoroughly treated by other writers; but an examination of all accessible works convinced me that there was little upon the market of practical value to the average youth. Nor did it seem just to the mass of uneducated youth that they should be left to the mercies of the harpies who circulate "Marriage Guides," so called, as advertising mediums of their own worthless services, and worse drugs and nostrums, filled with the disgusting details of aggravated symptoms of venereal diseases.

I have endeavored to embody in the following pages such instruction as every boy and girl should have, as soon as he or she is able to comprehend it, which, as a rule, is far earlier than most parents imagine, and which, in a child of average intelligence, should never be delayed beyond the age of ten years. Such instruction as should be given to every young man and young woman before matrimony is thought of. Such instruction as every girl must have before the occurrence of the menses, unless a fearful risk is to be incurred. Such as I hope may be the means of improving the mental tone, health and morals of the young people into whose intelligent faces I have so often gazed in addressing my audiences, with a yearning unutterable that I might be able to lead them out of the darkness of ignorance into the brilliant pathway of Creative Science—a pathway illuminated by the rays of knowledge, garlanded with the flowers of beautiful thought and perfect mentality, redolent with the perfumes of exquisite pleasure, laden with the fruits of Health, Happiness, Longevity and Race Perfection—a study the gods might well engage in, and productive of the grandest results to the

human race. In treating it I have not attempted to moralize, a mistake made by most writers on this subject, who have burdened their treatises with theories too complicated for the general reader. I have endeavored merely to state facts. The intelligent reader will apply these facts, and draw correct conclusions, whenever he uses his observation. Read the facts stated in this volume, observe men, women and children closely, and the truth of the principles herein enunciated will force themselves upon you without argument.

Fraternally,

WILLIAM WINDSOR.





My son, keep my words, and lay up my commandments with thee.

Keep my commandments and live, and my law as the apple of thine eye.

That they may keep thee from the strange woman and from the stranger which flattereth with her words. (Prov. vii: 1-5.)

For the lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil.

But her end is bitter as wormwood, sharp as a two-edged sword; her feet go down to death. (Prov. v: 3-5.)

Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding.

Exalt her and she shall promote thee; she shall bring thee to honor when thou dost embrace her. (Prov. iv: 7-8.)

Drink waters out of thine own cistern, and running waters out of thine own well.

Let them be only thine own and not strangers with thee.

Let thy fountain be blessed, and rejoice with the wife of thy youth.

Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times, and be thou ravished always with her love. (Prov. v: 15-19.)



INTRODUCTION.



I INVITE your attention in this work to a line of topics that are vitally interesting. In the first place, because they are novel; in the second because they are the most useful in the whole curriculum of Human Science.

These topics are novel, because few men have had the courage to face an absurd public sentiment, which has for years declared that everything pertaining to the subject of Sexuality was of itself indecent, until a popular prejudice has been created against the discussion of the scientific facts surrounding the reproduction of the race. The sexual organs themselves have been regarded with contempt, when in fact they are among the most noble parts of man's anatomy. Nor has this prejudice been

confined to the sexual anatomy and physiology, but it has extended to the entire study of the construction of the human body and the functions of its parts. When I contemplate the attitude of the public mind on this question I am reminded of the woman in Poughkeepsie, New York, who learned that the study of Physiology had been introduced into the public schools of that progressive State, and immediately wrote to her daughter's teacher as follows:

DEAR MISS B——: I don't want my Maria Jane to be taught anything about her insides. It ain't right, and I don't believe in it.

Respectfully yours,

MRS. MOSSBACK.

A cowardly prudery is afraid to investigate, and trusts to ignorance to protect the virtue of the young! There are good fathers and mothers, all over the country, who are deeply anxious for the welfare of their sons and daughters, and who try, in a supine way, to protect them from the effects of evil by keeping them from a knowledge of it. There are those also who believe that a knowledge of the facts of Sexual Anatomy and Physiology would inflame the passions of the young, and provoke to immoral practices. Hence they argue that the only safeguard to purity is ignorance of the uses and purposes of the sexual organs until after marriage. It is the universal custom to

keep young men and women in ignorance of the great facts of sexual functions, and that the consequences are deplorable, and that the whole system is founded upon error, it is my purpose to show.

I announce fearlessly, and with a confidence that I can not be successfully contradicted, the following great propositions:

1st. That the only way to secure and maintain robust health, and good morals, is in the education of the youth of the land, male and female, to a proper comprehension of the general anatomy and physiology of the bodies they inhabit.

2d. That ignorance of Sexual Anatomy and Physiology is the main source of depraved sexual morals in any community.

3d. That ignorance of Sexual Anatomy and Physiology, and the application of their laws in the matter of conjugal selection and relationship, is the main source of unhappiness in the marriage relation; of divorce; of contaminated, depraved and deformed offspring, and diseases of both male and female.

Let me consider these three cardinal propositions in their order:

I.

If you should present a boy, at the age of 12 or 14 years, with a valuable watch, and you neglected to inform him of its nature and uses, to instruct him in winding and setting it, or how to

wear and protect it, and he had never seen anything of the kind before, you would not be surprised if he brought it back in a day or two in a badly damaged condition. You would also, and very sensibly, attribute the damaged condition of the watch to the ignorance of the boy in handling it. At the age of 12 or 14 boys and girls come into the possession of a much more delicate and complicated piece of machinery than a watch—the sexual organs. I say they come into possession of it at that time, because, up to that time, it has lain dormant, but at this “age of puberty,” as it is called, it is aroused to general functionality. Boys and girls become conscious of new emotions towards each other, the sexes become mutually attractive, changes take place in the entire constitutional conditions; the girl blossoms into womanhood and begins to experience the wonderful phenomena of menstruation. The boy observes that his penis and testes have enlarged, the parts are covered by a growth of hair in both sexes, the phenomenon of erection takes place when sexually excited, and a natural curiosity impels both boy and girl to experiment with their sexual organs, and, like the watch, they generally manage to bring them up in a badly damaged condition in a very short period of time.

The natural curiosity which leads to this result is in itself a healthy one. If at the proper time

it were gratified by correct instruction, from a proper source, no trouble would result, but, on the contrary, a perpetual safeguard against evil would be established by a knowledge of the right. It is impossible to catalogue the frightful evils which result from the universal neglect of proper instruction. It is sufficient for our purpose, at this time, to state that the habit of masturbation, or self-abuse — that terrible destroyer of the nervous system — is practiced by ninety per cent. of our youth; that an equal number of boys are guilty of illicit sexual commerce with depraved females; that nearly all cases of loss of virtue among females may be traced to ignorance, and that the entire catalogue of female “weaknesses,” womb diseases, and other so-called “irregularities,” result directly from the ignorance of the female of the proper course to pursue in order to acquire and maintain a healthy sexual condition.

II.

I know there are those who will combat my second proposition, with the statement that it is the natural depravity of man, and not his ignorance of Sexual Anatomy and Physiology, that causes the fearful flood of sexual immorality with which society is forced to contend. I answer, that I don't believe in natural depravity, under any circumstances. I do not believe that men — especially young men — are naturally vicious, and

years of experience in dealing with them, in lectures and private consultations, have convinced me that nine out of ten would do right if they knew how. I know that thousands of them do right, after they have heard my lectures, who stumbled before. I do not believe in scaring men into doing right by threatening them with punishment if they do wrong, and I have also learned that the young men of this country do not scare worth a cent. What they want to make them moral is knowledge of the right. What they need to make them healthy is instruction in the causes of disease. Old Solomon was wiser than many theologians when he wrote "Train up a child in the way he should go, and when he is old he will not depart from it." "Get wisdom, and with all thy getting, get understanding." Every sensible man is willing and anxious to do that which will promote his physical and moral welfare if he can be convinced of what is right. An idiot may do otherwise, but I do not write or lecture for the edification of idiots. I assume that my hearers and readers are sensible, and talk to them accordingly.

I deny that the knowledge of the anatomy and physiology of the sexual organization tends to promote lascivious desire, or to inflame the passions. On the contrary, the contemplation of the wonderful beauty and harmony of the parts, their

high functions and important relation to health, happiness and longevity, will naturally excite an ambition for attaining and preserving a high standard of sexual virtue, which is only another name for correct use of the sexual functions. A knowledge of the consequences of abuses of the sexual organs will excite the strongest instincts of self-preservation against the incipient advances of temptation, rendering the citadel of virtue impregnable by the very vigilance of its sentry—caution. On the other hand, it is deplorably true that there exist innumerable circumstances tending to inflame sexual passion, against which the ignorant boy or girl can not be protected, in the association of playmates, in contact with the vicious, in literature, in fact in every association of life, and often in the solitary imagination of the victim himself, which may even be an inheritance from an erotic ancestor, and entirely independent of his surroundings.

It is evident, therefore, that our safety lies in knowledge, and not in ignorance, and the sooner the brilliant light of scientific truth is turned upon the festering sore of sexual immorality, the sooner we may expect to see improvement in the race, in health as well as morals. The despotism of ignorance and superstition must give place to the liberty of science and a robust morality which does not fear the light.

III.

The sexuality of man and woman culminates in marriage, in sexual commerce, and the reproduction of the race. The act of Reproduction is the grandest of which man is capable. When a man and woman have together produced a perfect child they have done the best that nature ever intended they should do. Nothing can be better than that; and, in so far as they fall short of it, they are culpable, for nothing can be worse than the production of depraved offspring. The highest duty of an individual is to perpetuate his species, in the best possible way, so that every generation shall show improvement, not deterioration. The admirable qualities of patriotism, of race and family pride, and individual self-esteem, are all founded upon this principle.

The conditions of race improvement demand that there should be something more than a man, a woman, and a marriage ceremony or contract, to constitute a relation of marriage which should be recognized as legitimate. As long as men and women differ in temperament, in constitutional conditions and in education, there will be combinations that are favorable, and also those that are unfavorable, to amiable association, property accumulation, and perfection of offspring. That a correct conjugal selection must be in harmony with the laws of Sexual Anatomy and Physiology

is a proposition which would hardly seem to need argument. That the violation of these laws, ignorantly or wilfully, brings upon the culprits the penalties of diseased, deformed and depraved offspring, the loss of enjoyment, and the horrors of connubial infelicity, it is my purpose to show, by illustration, examples and proof, to your satisfaction.



CHAPTER I.

GENERAL ANATOMY AND PHYSIOLOGY.



I BELIEVE in bringing to bear upon the subjects of Anatomy and Physiology the same amount of common sense and observation that is required to produce correct results in other departments of human affairs, and I have been surprised at the amazing results upon the morals and

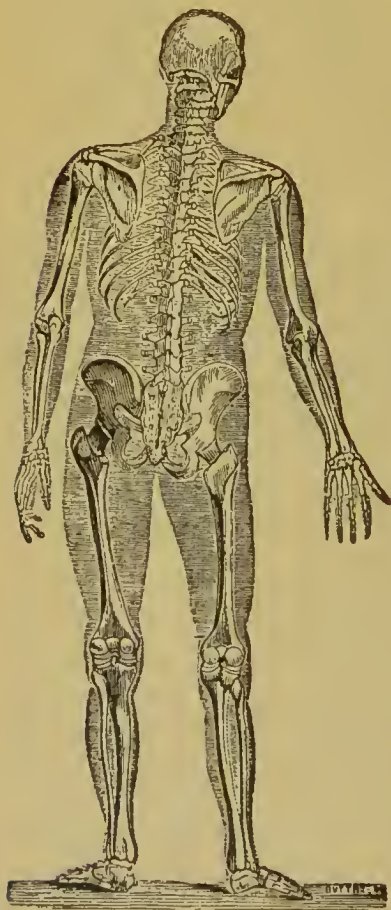
health of young men produced by listening to my lectures for a few nights. I have tried to make my lectures practical, and at the same time interesting, by stating facts in plain language, and illustrating my subjects with such diagrams and other apparatus as would enable me to present the matter discussed to the eye as well as to the ear of my audience. In discussing Anatomy and Physiology, I have tried to strip these subjects

of Latin technicalities, and present the facts in plain English, with the result that I have succeeded in making these studies, usually considered very dry, fascinating to myself and interesting and attractive to my friends.

Anatomy and Physiology have been so long regarded as the exclusive property of the medical profession that few persons have had the courage to attempt to study, much less instruct in them, believing that they required deep erudition to comprehend them, and that these studies were too complicated for the average mind. I freely confess, that as usually presented, loaded down with Latin technicalities, they are very formidable. But when the student comprehends that the awful thing which is presented to him as the *Levator labii superioris alaeque nasi* is merely the muscle which raises the upper lip and turns up the nose, it doesn't seem to be such a complicated thing after all. The fact is, the study of the relations and functions of the parts of the human body is not of itself so abstruse, but when the anatomy, the physiology, the Latin, and the doctors get mixed together, the result is apt to be complicated.

It is not necessary that the average citizen should know the name of every muscle, bone and nerve in the human body, nor that he should have the strict technical knowledge of any part of it which is necessary for the physician and surgeon,

who assumes to treat disease and perform operations. What is required is that the individual should know the general functions of the leading organs, or systems of organs, their uses, and liability to abuses, so that he may understand a correct course of life and guard against those



Motive or Mechanical System,
Skeleton.

mistakes which undermine the constitution, wreck the machinery, pervert the functions and blast the hopes of the masterpiece of creation. It becomes necessary, therefore, in order that we may understand our subject, to glance briefly at the general details of Anatomy and Physiology. It does not suit our present purpose to consider in detail the functions of the organs, except those which pertain to the reproductive system.

The HUMAN BODY is composed of three grand systems of organs. Each system



Motive or Mechanical System—Muscles.

serves a different purpose, but each acts in harmony with the other two, and each is essential to existence. We have, first,

THE MOTIVE OR MECHANICAL SYSTEM,

which is composed of the skeleton, or frame of bones—some two hundred in number—upon which the body rests, and the muscles, or lean meat, by which the bones are moved. The muscles and bones together form a complete system of levers and pulleys, by means of which all motion is accomplished. This motive or mechanical system is, in fact, a magnificent machine, a vehicle or carriage in which the individual rides. This carriage, however, would be entirely inert, would never move, and consequently would never amount to anything in value were it not for the

MENTAL OR NERVOUS SYSTEM,

consisting of the brain—located in the skull—the spinal cord—the grand trunk of the nervous system, traveling the length of the spinal column—and the nerves, ramifying in every direction from the brain and spinal cord to every portion of the body.

The brain is the grand center of the nervous system, which may be, in fact, aptly compared to a grand system of telegraph wires, with the brain as the central office. The brain is the organ of the MIND. The mind is the individual himself—



Mental or Nervous System.

the *ego* — the existent, creative, intelligent force, which lives, thinks, acts, feels, loves, hates and governs. The mind is the operator of the entire system, the brain and nerves are merely the instruments upon which it plays. They furnish the means of communication with the outside world. From the brain, which is itself composed of nervous tissue, proceed the grand trunk lines of nerves, in pairs, to the various portions of the body, where they perform their offices: *of special sense*, as the optic nerve, which connects the eye with the brain, and transmits the sensations of vision; *of common sensation*, as those nerves that ramify to the skin, and give the sensation of touch; *of motion*, as those nerves that affect the muscles and cause contraction or expansion, for the purposes of motion.

The *Vital Influence*, which corresponds to the electricity of the telegraph system, and produces the results through the channel of the nervous system, is an emanation from the mind itself, and is called *Nervous Fluid*, or *Magnetism*. Like electricity, it can not be seen, but it can be felt, and, approximately, measured. The mind, with its emanation of magnetism, exhibits the wonderful phenomena of LIFE.

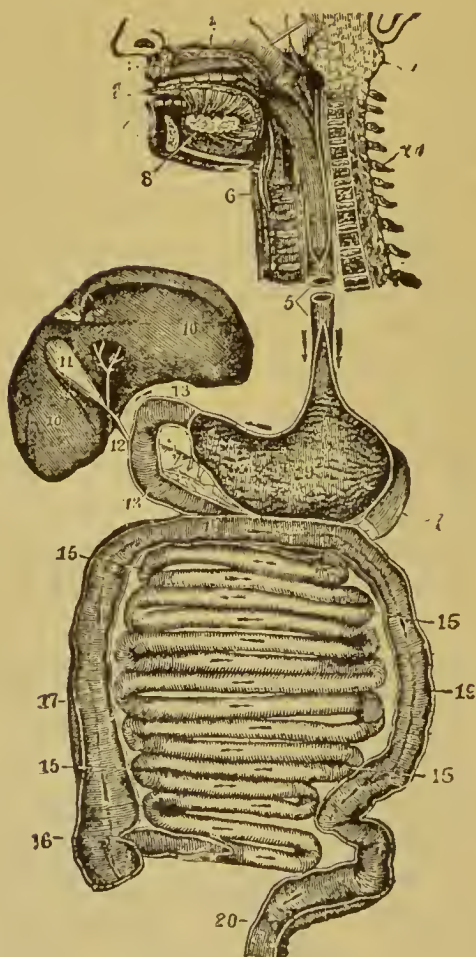
We have now invested the body with the machinery of motion and stability, we have the mind enthroned and acting through its system of brain and nerves, and it now remains to consider the

VITAL OR NUTRITIVE SYSTEM,

which consists of the digestive organs, extending from the mouth to the anus, including the stomach, liver and bowels, the urinary organs, the lungs, heart and blood vessels, the absorbents, lymphatic vessels and glands. These constitute a grand system extending over the entire body, by means of which food and air are absorbed for nourishment, and worn out tissues replaced by new material. They also constitute a complete system of sewerage, by means of which impurities are thrown out of the body.

Any piece of machinery subjected to the wear and tear to which the human body is subject, would rapidly wear out. The human body does wear out, but as rapidly as it wears it is repaired by the Vital System, if in a condition of health. It is estimated that in the most unyielding organizations the entire structure of muscle is worn out and replaced once a year, the entire bone or skeleton system once in seven years, while the brain and nerves, being the most delicate tissue in the body, are entirely worn out and replaced every sixty days.

It is this rapid wearing out of the tissues of the body that gives rise to the sensations of weariness, fatigue, exhaustion, hunger, etc. When the organs of nutrition have been supplied with food, and we have taken rest and sleep, to enable them



The Digestive Organs.

- | | | | |
|--------------|-------------------|--------------------|--------------|
| 5 Esophagus. | 6 Trachea. | 8 Salivary Glands. | 9 Stomach. |
| 10 Liver. | 11 Gall Bladder. | 12 Gall Duct. | 13 Duodenum. |
| 15 Ilium. | 17, 18, 19 Colon. | 20 Rectum. | |

to perform their work without interruption, we are reinvigorated and refreshed, because the worn out tissues have been replaced with new material.

FOOD, taken into the mouth, is first *masticated*, or ground into pulp, by the teeth. At the same time it is thoroughly mixed with saliva, a fluid secreted by glands in the mouth, for the purpose of lubricating it so that it will pass easily into the stomach. The saliva also performs the important chemical office of changing the insoluble starch in the food into soluble sugar, which is the first process of digestion. The food is then swallowed and passes into the stomach, where it is brought into contact with the *gastric juice*, a fluid secreted by the stomach. Its action on the food is to separate the fats from the other substances, which it partially dissolves, with the aid of the heat and motion of the stomach. The food being thus partially digested passes into the duodenum, or first portion of the bowels, in the form of a turbid fluid known as *chyme*. In the duodenum it meets with two other fluids, the *bile* from the liver and the *pancreatic juice* from the *pancreas*, a large gland behind the stomach. The result of the chemical action of these fluids is the final dissolving of all nutritious particles and the formation of an emulsion, or milk-like fluid, called *chyle*. This chyle flows on through the intestines and is gradually absorbed or strained out of them

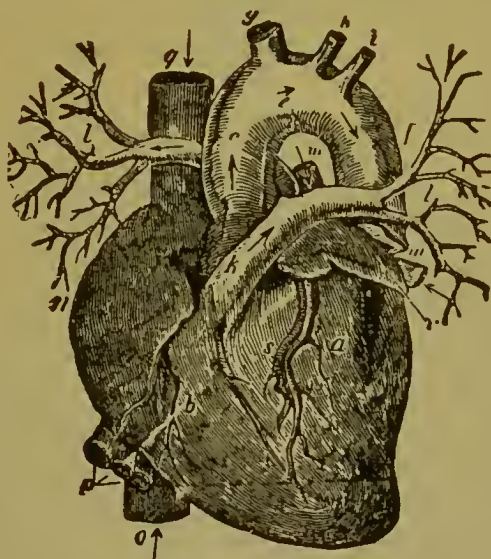
into absorbent vessels known as *lacteals*. These in turn convey the fluid to the *thoracic duct*, which carries it upward and pours it into the union of the great veins of the neck, which empty it, with the blood, into the right side of the heart. The indigestible particles of food remain in the intestines and are ultimately carried to the rectum, or last part of the large intestine, whence they are expelled from the body at the anus in the operation of defecation.

We have thus traced the food from the time it is placed in the mouth until the useful portion of it is converted into blood, and the refuse matter is expelled from the body. We will now trace the subject further in connection with the circulation of the blood.

THE HEART presides over the circulation. It may be aptly compared to the pumping engine of a water-works system, for in fact it works in connection with a system of mains or channels, called blood vessels, which convey the blood to all parts of the body and back to the heart. Those blood vessels which convey blood from the heart are called arteries. Those which convey blood to the heart are called veins.

This system of blood vessels serves as the great channel of supply, and also of sewerage, between the various portions of the body. The activities of the various tissues of the body, the

action of the muscles and bones in movement, of the brain in thinking, etc., are in fact just so many *combustions* by which the old tissue is used up and thrown out in veritable ashes (carbon dioxide). In order that this combustion may be kept up there must also be a constant supply of oxygen,



Heart and Blood Vessels.

o. Vena Cava Ascendans.

k. Pulmonary Artery.

l. l. Right and Left Branches of Pulmonary Artery.

g. Vena Cava Descendans.

p. Portal Veins.

for exactly the same reason that a fire-place must have a draft.

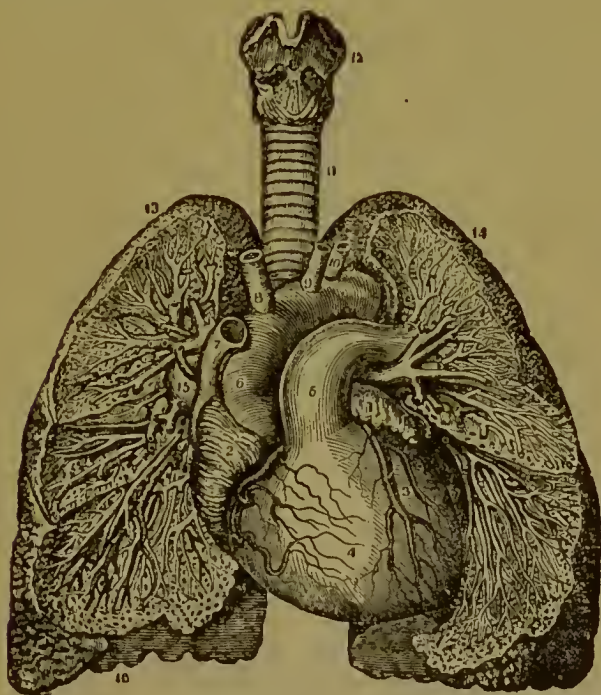
Every pulsation of the heart gives velocity to the magnificent stream of rich arterial blood, which forces its way to every portion of the body, loaded

with new material, charged with oxygen, and containing every essential to growth and repair. At the same time a darker current of venous blood is pouring in toward the heart, loaded with dead matter, which must be thrown out of the body. It is interesting to note how the economy of nature provides for the discharge of the impurities and how she appropriates the resources at her command.

The heart is a double force pump. The right side of the heart contains a pump which forces the blood through the lungs, the left side a pump which forces the blood into all other parts of the body. As the dark venous blood reaches the heart it is poured into the right side of that organ (right auricle and ventricle), and thence through a large artery (pulmonary artery) is forced into

THE LUNGS. These can best be compared to a pair of bellows, which, in fact, they are. They are controlled by muscles, so that the individual may expand or contract them at pleasure. The expansion of the lungs forms a vacuum, and the air rushes in through the mouth or nostrils and windpipe. The contraction of the lungs by the muscles forces the air out through the same passages. In the meantime the blood in the lungs has been brought in contact with the air which is largely composed of oxygen. By chemical

action the blood becomes charged with oxygen and turns a bright red color, and in turn throws off its impurities on the air, which is thrown out by the lungs, loaded with carbon dioxide—ashes, if you please.

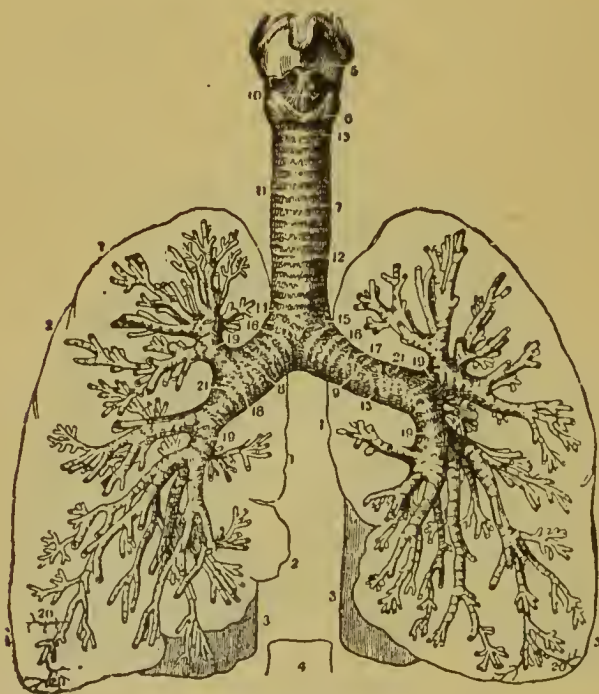


Heart and Lungs.

- | | | |
|------------------------|---------------------|---------------|
| 4 Heart. | 5 Pulmonary Artery. | 6 Aorta. |
| 7 Vena Cava Ascendans. | 13 Right Lung. | 14 Left Lung. |

In this purified and oxygenized condition the blood returns from the lungs to the left side of the heart, by the pulmonary veins, and from the left auricle and ventricle of the heart is forced in

a bounding, pulsating, vitalized current to every portion of the body. As the arteries proceed from the heart they subdivide, or ramify, branching out and becoming smaller until the subdivisions require a powerful microscope to distinguish



Section of Lungs.

8, 9 Bronchial Tubes.

19 Bronchial Subdivisions.

11 Trachea, or Windpipe.

20 Cells.

them, and they are called *capillaries*, because of their hair-like size. Thus every cell in the tissue is fed by these capillaries. In the same way, the veins begin with capillaries and join like the trib-

utaries of a river until they unite in the large veins which empty into the right side of the heart, to be again forced into the lungs for purification and a fresh supply of oxygen.

The blood, flowing through the body and permeating the delicate capillary vessels, yields to the various tissues an irrigation stream of nutritious material which, leaving the capillaries, permeates every substance in the body. There is a surplus of this irrigation stream which is collected and carried back to the circulation by a special set of fine vessels, with slender walls, known as *lymphatics*, or the

LYMPH VASCULAR SYSTEM.

This surplus of unused material is called lymph, and is collected by another set of capillaries, which, like the veins, converge to the larger lymphatic vessels, like the tributaries of a river. These larger vessels in turn converge to the *thoracic duct* and empty their contents into it at the same place that it receives the chyle from the intestines, which, with the lymph thus received, is carried to the heart and identified with the blood, as before described.

In its passage through the circulation the blood is subject to remarkable modifications in the glandular organs of the body, notably, the skin, liver and kidneys, which serve as the great filters of the system,

THE SKIN, besides serving as a covering for the body, is a great blood purifier, containing over seven million sweat glands, which separate impurities from the blood and throw them out of the system in the form of *perspiration*, through innumerable openings called *pores*. The skin is thus one of the most important *excretory* organs, and when the pores are permitted to become clogged with accumulated excretory matter, or when closed by exposure to cold draughts of air, the damage to the system is enormous.

THE LIVER is situated on the right side of the upper portion of the abdomen, just under the curve of the lower ribs. It has two chief functions, viz.: the secretion of bile — which, as we have seen, plays an important part in digestion — and the manufacture of *glycogen*, or animal starch, an essential to the nutrition and growth of the body.

Four large veins — the inferior and superior mesenteric, the gastric and splenic — convey all the venous blood from the intestines, the stomach and the spleen, to the liver, where it undergoes a straining process, and the impurities, collected from the blood in the liver in a receptacle called the gall bladder, are thrown out into the intestines in the form of bile, a part of which is first chemically used to assist in digestion, and the remainder (impurities) pass out of the bowels in the

fæces. The blood, freed of the impurities thus taken from it by the liver, after passing through that organ continues upward through the *hepatic vein* and *inferior vena cava* to the heart.

THE KIDNEYS, two in number, are situated in the back part of the abdomen, in the loins, one on each side of the backbone. They perform the office of separating from the blood a quantity of water and impurities which constitute the urine. Each kidney is supplied by a special artery (renal)



Section of Kidney.

the renal vein, returns to the heart through the same channel which conveys the filtered blood from the liver (the inferior vena cava). The urine, thus secreted by the kidneys, passes drop by drop through a little tube called a ureter, from each kidney to a receptacle called the *Bladder*, whence it is thrown out of the body through a channel called the *urethra*, which passes through the *penis* in the male, and in the female has its external orifice between the lips of the *vulva*.

The special anatomy and physiology of the urinary organs, male and female, will receive our attention in the next chapter.

This brief view of the leading points of Anatomy and Physiology forces upon our understanding the following great conclusions:

1st. The necessity for a proper and harmonious development of all parts of the system, as it is evident no part can be neglected without damage to the whole body. This development can best be secured in early life, but if neglected then, may be materially improved, even in the aged, as the body in all its parts continues to change, to wear out and to be rebuilt until death.

2d. The necessity for correct food and drink — every harmful or unnecessary element being rigorously excluded, that the vital system be not overtaxed, and every needful element supplied, that the body may be properly nourished.

3d. The necessity for correct habits of occupation, rest and sleep, that the machinery may do the work required of it, and also have opportunity for the forces of nature to repair wasted tissue.

4th. The necessity of ventilation, that the blood may be supplied through the lungs with the oxygen necessary to the combustion of the body, and that the impurities thrown out by the lungs may pass away and not be reabsorbed.

5th. The necessity of cleanliness, bathing and correct habits of defecation and urination, that the excretions of the body may be carried away and not reabsorbed, and that the channels of excretion may be kept open and free.

CHAPTER II.

SEXUAL ANATOMY AND PHYSIOLOGY.

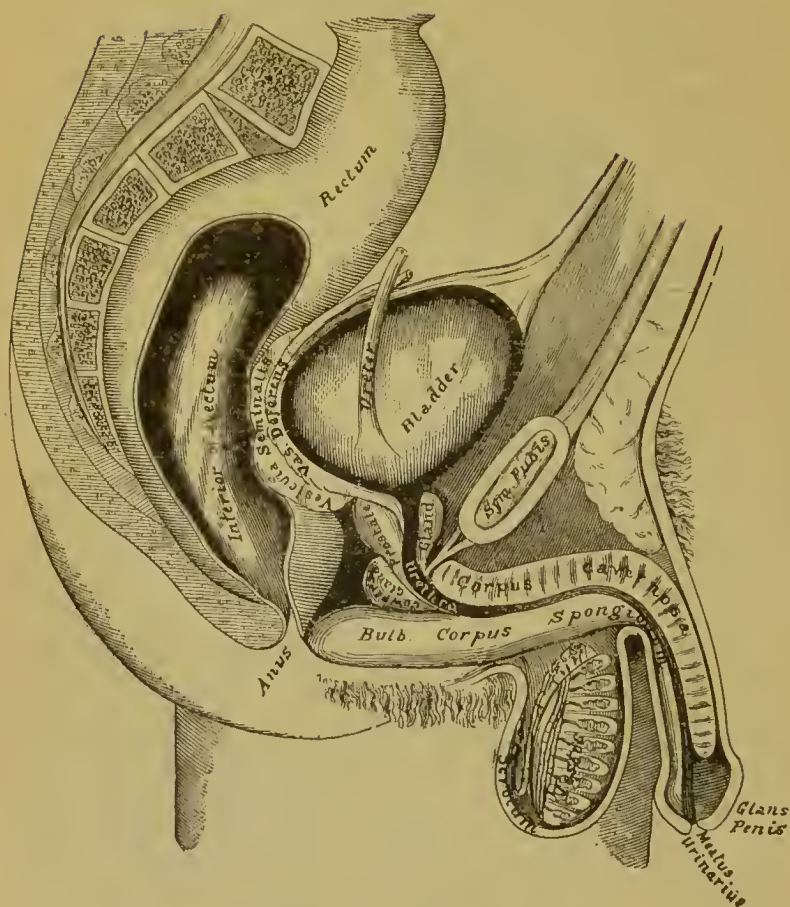


the outset,
cessity of
by their

There is, I regret
among men, and women also, of alluding to the
sexual organs by the use of terms which are at
once undignified and unchaste. I never could
understand why a man who can speak of his
hand, his foot, his stomach, his bowels, etc., with
all due respect and in proper language, should
descend to the level of the stable boy or the
blackguard in speaking of the sexual organs; and
yet it is lamentably true that the majority of men
will allude to the testicles of the male as "bol-
locks," the vulva of a female as a "snatch," and
so on *ad nauseam*, when they ought to and do

IN describing
the anatomy
of the sexual
organs there is one
great fact which I
wish to impress
upon my reader at
and that is the ne-
calling these organs
correct names.

to say, a custom



The Male Organs of Generation.

know better. It is undignified, it is ungentlemanly, it is unladylike; it shows ignorance, or carelessness, or both; it is productive of impure suggestions and thoughts, and tends to lower one's own self-respect, besides sacrificing the respect of others. I never like to hear the sexual organs abused, and I open this chapter with a defense of them against this vicious custom, and respectfully ask my readers, in their own behalf, to adopt the custom I invariably follow of calling the sexual organs by their right names. The Latin names applied to the sexual organs have been adopted into the English language for this purpose, and are not harder to pronounce or to remember than any English words which might be used. Bearing these facts and principles in mind, let us study the structure of those organs in the male and female which compose the sexual system of each, and which are illustrated by the accompanying plates.

THE MALE ORGANS OF GENERATION.

The EXTERNAL ORGANS OF GENERATION in the male consist of the *Penis* and the *Scrotum* and its contents.

THE PENIS is the organ of copulation, and also contains the channel for the discharge of the urine from the bladder. It consists of the *root*, the *body*, and the *extremity* or *glans penis*.

The **ROOT** is the broad part of the penis where it is connected with the abdomen. The **BODY** is the part between the root and the extremity. The **EXTREMITY**, or **GLANS PENIS**, is the head of the organ, presenting the form of an obtuse cone flattened from above downward. The base of the extremity forms a rounded projecting border called the *corona glandis*, or "crown of the glans," and behind this is a deep constriction called the *cervix*. Upon the corona and cervix are numerous small glands, which secrete a sebaceous matter of a peculiar odor, which is very easily decomposed, and if not removed by frequent bathing becomes foul and productive of disease.

The penis is covered with an integument or skin, very thin, of dark color and loose in connection with the deeper parts of the organ, and which at the cervix leaves the surface and becomes folded upon itself to form the **PREPUCE** or foreskin which envelops the cervix and corona, and extends forward in most cases nearly or quite covering the extremity and capable of being drawn back so as to expose all of these. This prepuce is removed in the operation of *circumcision*, practiced by the Jews.

The interior of the body of the penis is composed of *erectile tissue*. To facilitate the purposes for which it is designed the penis is susceptible to two conditions, viz.: *flaccidity* and

erection. When the penis is flaccid it occupies the least possible space and is of no inconvenience to the wearer, as it would be if in a state of continual erection. When erected it is largely increased in size, is stiff and hard, and adapted to be pushed into the body of the female and

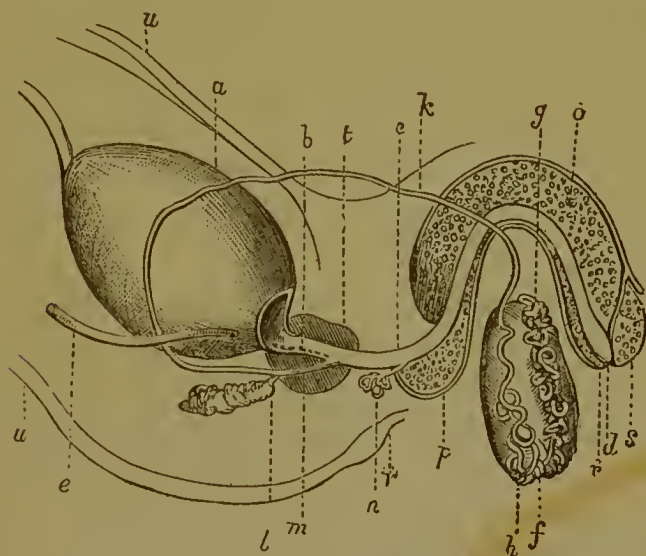


Diagram of Inner View of Male Organs of Reproduction.

- | | | |
|------------------------------------|----------------------|------------------------|
| a. Bladder. | c. Urethra. | l. Vesicula Seminalis. |
| t. Prostate Gland. | f. Testis. | h. Epididymis. |
| k. Vas Deferens of Spermatic Cord. | d. Meatus Urinarius. | |
| e. Ureter. | n. Cowper's Gland. | o, r. Penis. |
| s. Glans Penis, | | |

accomplish the act of copulation. The phenomena of erection is accomplished as follows:

The erectile tissue of the interior of the penis consists of three bodies of spongy tissues, two of

them placed side by side above the urethra; the other below these, enclosing the urethra, and each extending the whole length of the organ. The two upper bodies are called the *corpora cavernosa* (hollow bodies); the one enclosing the urethra the *corpus spongiosum* (spongy body). These bodies are all filled with veins capable of holding a large quantity of blood, and the cavernous apertures of the *corpora cavernosa* are really cavernous veins. An intricate plexus of veins, arteries, nerves and lymphatics line the apertures, and the entire structure is under the control of the nerves.

When the individual is sexually excited, the nerves direct a large flow of blood into the spongy erectile tissue, and precisely as a sponge swells when filled with water, the penis swells when filled with blood. When the capacity of the erectile tissue is filled, the erectile muscles contract the channels through which the blood enters the erectile tissue, and thus serve to hold the penis erect by preventing the blood from flowing back. The erection continues in the healthy subject as long as the sexual excitement lasts, or until it is terminated by coition. When the mind is diverted from the sexual excitement, or when the act of coition is accomplished, the nerves supplying the erectile muscles cease to act, the muscles relax,

the blood returns to the body, and the penis again becomes flaccid.

THE URETHRA is a channel reaching from the bladder to the aperture of the extremity, serving for the passage of urine. It is also connected with the seminal reservoirs, the prostate gland, Cowper's glands, etc., and serves as an exit for the semen and the glandular secretions in copulation. It is lined throughout its entire length with mucous membrane.

THE SCROTUM is the pouch containing the *testes* and part of the *spermatic cords*. It is divided into two lateral halves by a thin partition. Of these two lateral portions the left is longer than the right; hence the left testis hangs somewhat lower than its fellow. Under the influence of warmth the scrotum becomes elongated and flaccid, and is frequently permanently so in old and debilitated persons. In young and robust persons, under the influence of cold, it should be short, corrugated and closely applied to the testes. The scrotum consists of two layers—the *integument*, a thin, external brownish skin, lying in folds, and the *dartos*, a thin layer of loose, reddish, contractile tissue forming the inner layer and sustaining the scrotum in position, with the aid of the spermatic cords.

THE TESTES (or testicles) are two oval-shaped glands suspended in the scrotum by the spermatic

cords, lying side by side, with a thin partition between them. A narrow, elongated, flattened body, called the *epididymis*, lies upon the back part of each testis, the two spermatic cords passing upward into the pelvis on each side of the bladder.

The *Testes* are so named in Latin because their possession is the *test* of manhood—the two words coming from the same etymological root. Their great importance in the sexual system will justify us in taking a minute view of their special anatomy and physiology.

The testes are glands and their office is the production of the fluid which serves as the vehicle of the reproductive germs in the male, and the production of the germs themselves. This fluid is called *semen*, and the reproductive germs it contains *spermatozoa*.

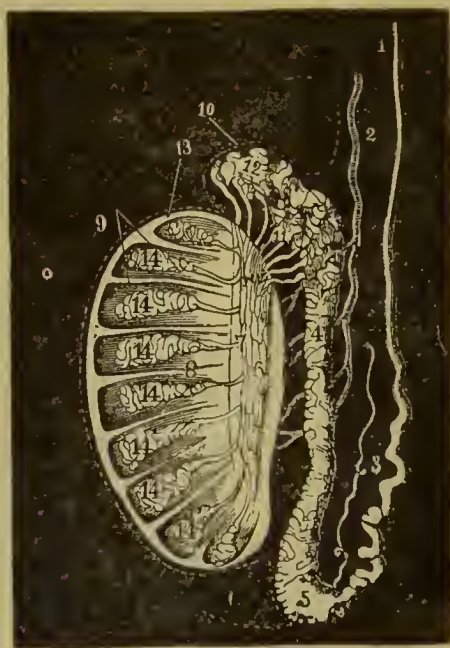
The testes, in an average case, are from one and a half to two inches in length, one inch in breadth, and about one inch in average diameter, the left testis being a little the larger. Each testis is composed of a countless number of cells, a plexus of tubing, and a channel or duct to collect and carry away the fluid secreted. The structure of the testis consists of numerous lobules, estimated at 400 in each testis. Each lobule is covered with a network or plexus of blood-vessels, forming the first investment or covering of the



Microscopic View of Spermatozoa magnified about 1,000,000 times.

The Spermatozoa resemble tadpoles in structure, form and movement. They are about one two-hundredth of an inch long, and move at the rate of an inch in two hours. When thrown into the womb of the female they unite with the ovum and conception results.

testis, the *tunica vasculosa*. Outside of this is the *tunica albuginea*, or white tunic, a membrane of white fibrous tissue, having fibrous bundles interlacing in all directions, which enables it to compress the testis. Lastly, the *tunica vaginalis*,



Structure of Testis and Epididymis.

- | | |
|-----------------------------------|----------------------|
| 1 Vas Deferens of Spermatic Cord. | 2 Spermatic Artery. |
| 3 Vas Aberans. | 4, 5, 12 Epididymis. |
| 6 Rete Testis. | 7 Vasa Recta. |
| | 11 Vasa Efferentia. |
| 14, 14, 14 Seminal Lobes. | |

a pouch of serous membrane which covers both the testis and the epididymis, and forms a sheath for additional protection. Inside of each lobule are from one to three or more minute tubes, con-

voluted or coiled, the *tubuli seminiferi*, or seminal tubes. These may be separately unraveled by carefully dissecting them under water. They are found to each measure about sixteen feet in length and about one two-hundredth of an inch in diameter. The amount of tubing, therefore, coiled away in each testis is about two miles in all. Under the microscope the plexus of tubing looks like exquisitely fine lace. The seminal tubes are lined with cells; of infinitely fine tissue, the *seminal cells*. By the action of these cells the spermatozoa are formed, and pass through the seminal tubes. As the seminal tubes approach the apices of the lobules they become nearly straight and unite together to form twenty or thirty larger ducts about one-thirtieth of an inch in diameter called the *vasa recta* (straight ducts). These vasa recta pass upward and backward, forming a network of tubes called the *rete testis* (testicle net), which afterward reforms into from twelve to twenty ducts called the *vasa efferentia*, which pass through the tunica albuginea and carry the semen from the testis to the epididymis, which is simply a continuation of the tubing enlarged and formed in conical masses. Each cone consists of a single convoluted duct from six to eight inches in length, tapering toward the epididymis. Opposite the bases of these cones the efferent vessels open into a single duct which constitutes

the body of the epididymis, which, when unraveled from the tortuous coils in which it lies, is about twenty feet in length. Following its course we find it occasionally assuming the form of a long, narrow tube, the *vas aberans* (or winding tube), varying in length from one inch to fourteen inches, which terminates in the

Vas Deferens (vessel to bear away), the true excretory duct of the testis which receives the semen from the epididymis and holds it until it is expelled in coition or re-absorbed.

THE SPERMATIC CORD which supports the testis contains the vas deferens, the *spermatic artery* which supplies the testis, a strong muscle (the *cremaster*) veins, lymphatic vessels, and nerves. The cord conveys the vas deferens from the testis to the bladder, around which it passes.

This investigation of the structure of the testes may be recapitulated as follows:

Two miles of minute seminal tubing, lined with cells, for the production of semen;

Twenty feet of excretory tubing to carry it to its destination;

The spermatic artery bringing the richest and purest blood from the heart to the testes for the production of semen;

Veins to carry away all vitiated tissue;

Lymphatic vessels to absorb all overflow and superabundant material or waste;

Nerves to supply the vital force and principle of life action;

All uniting in harmony of adjustment to produce the reproductive fluid of the male, the *semen*.

It is the power to produce this fluid in its perfect condition which is the criterion of MANHOOD.

THE INTERNAL ORGANS OF GENERATION in the male are the *Vesiculæ Seminales*, the *Prostate Gland*, and *Cowper's Glands*. In the relation they bear to the organs of generation in situation, it will also be necessary to consider in this chapter the *Bladder* and the *Rectum*.

THE BLADDER, as previously explained in the preceding chapter, is the reservoir in which the urine, secreted by the kidneys, accumulates. It lies in front of the rectum, with the *vesiculæ seminales* between it and that organ, and directly behind the root of the penis, with which it is connected by the *urethra*. When moderately distended by the accumulation of urine, its capacity is about one pint.

THE RECTUM is the terminal part of the large intestine, the channel through which the fecal matter is discharged from the bowels. It is from six to eight inches in length and lies behind the bladder and *vesiculæ seminales*, and terminates in an external opening called the *anus*.

THE VESICULÆ SEMINALES are two membranous pouches placed between the base of the bladder and the rectum, serving as reservoirs for the semen and secreting a fluid to be added to the secretion of the testes to complete it. Each pouch is about two and a half inches in length, but they vary much in size in different individuals. The upper surface is in contact with the base of the bladder. The under surface rests upon the rectum. Along the inner border of each vesicula runs the corresponding vas deferens, which at this locality is greatly enlarged and convoluted. The vesiculæ seminales and the vas deferens are connected in a narrow straight tube called the *Ejaculatory Duct*, which is about three-fourths of an inch in length and which empties into the urethra.

THE PROSTATE GLAND is a pale, firm glandular body surrounding the neck of the bladder and the beginning of the urethra. It is about as large and in form resembles a chestnut. Its under surface rests on the rectum.

COWPER'S GLANDS are two small round glands about the size of peas; they are joined to the urethra by ducts about an inch in length, in front of the prostate gland.

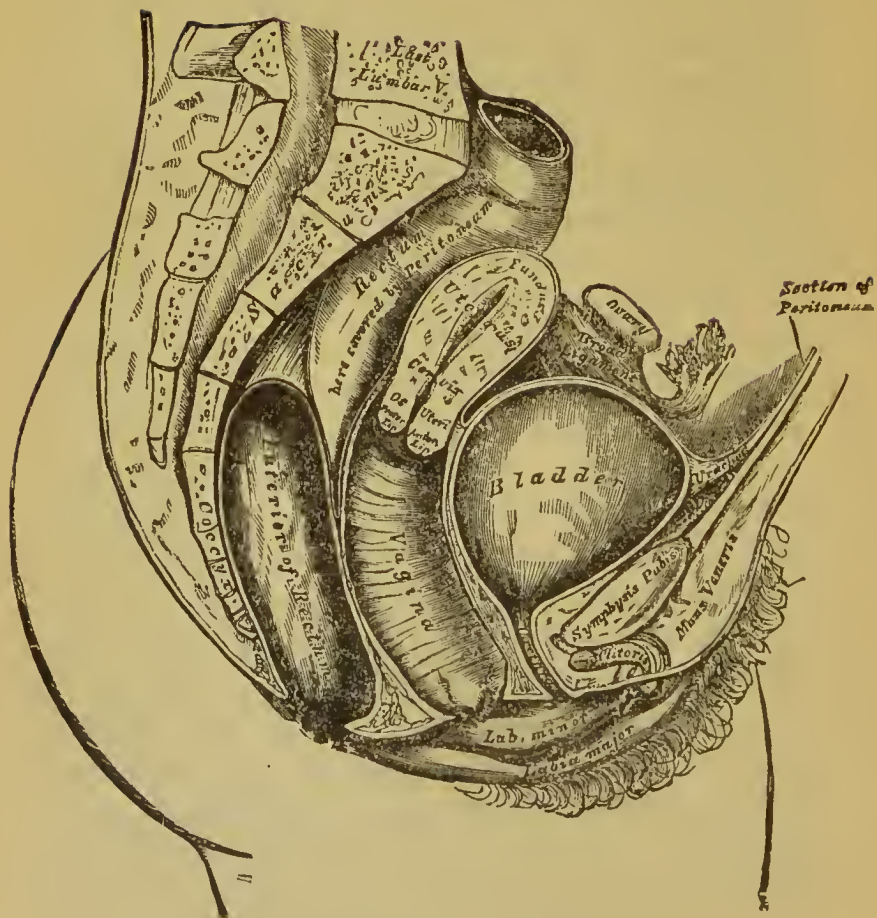
The prostate and Cowper's glands each secrete a fluid which unites with the semen in the urethra and adds to its completeness. The copious secre-

tion of the prostate gland begins with the sexual excitement before the semen reaches it, and it prepares the urethra for the passage of the semen by lubricating it, and also extends to the glans penis, lubricating the extremity of the penis preparatory to its entering into the vagina of the female. In the act of copulation, when properly prolonged, a considerable quantity of the fluid is poured into the vagina of the female before the advent of the semen, where it unites with a similar secretion from her parts, lubricating the vagina, protecting it from injury, and preparing the way for the reception of the semen with its precious load of life germs.

We have thus inspected the sexual anatomy of the male, the wonderful structure of the penis and its adaptability to the office it performs; the no less wonderful structure of the testes, the manufactory of the life germs, and we have traced the channel designed by nature for their protection and transmission. We will now proceed to reverentially inspect the corresponding anatomy and physiology of the female, the other half of nature's grand provision for the perpetuation of the race.

THE FEMALE ORGANS OF GENERATION.

THE EXTERNAL ORGANS OF GENERATION in the female are all included in the term VULVA or PUDENDUM, which includes the LABIA MAJORA, LABIA



Female Organs of Generation.

MINORA, the CLITORIS, the MONS VENERIS, the MEATUS URINARIUS and the ORIFICE of the VAGINA.

THE LABIA MAJORA (larger lips) are two prominent longitudinal cutaneous folds enclosing the elliptical fissure of the sexual opening. In structure the labia majora are analogous to the scrotum in the male. The external integument of each labium is covered with hair; the internal surface is mucous membrane. The labia are thicker in front than behind, and joined together at each extremity. When the female stands erect they are closely united and effectually close the orifice.

THE LABIA MINORA (smaller lips), or Nymphæ, are two small folds of mucous membrane lying within the labia majora, extending from the clitoris downward and outward obliquely for about an inch and a half on each side of the orifice of the vagina. The labia minora form a prepuce around the head of the clitoris quite analogous to the prepuce or foreskin of the male, though much smaller.

THE CLITORIS is an erectile organ similar to the *corpus cavernosa* of the male penis. It differs from the penis in having no corpus spongiosum and no urethra. It is partially enveloped in the extremities of the labia minora. It is susceptible of erection and flaccidity, like the penis, and is provided with erector muscles like that organ and

two corpora cavernosa. It is, like the penis, bountifully supplied with nerves and highly sensitive, and under the influence of sexual excitement it manifests substantially the same phenomena as the male organ, except the emission.

THE MONS VENERIS is the rounded eminence above the labia majora, formed by a collection of fatty tissue beneath the skin and in front of the pubic bones. It becomes covered with hair at the time of puberty.

THE MEATUS URINARIUS is the orifice of the urethra, situated about an inch below the clitoris and near the margin of the vagina.

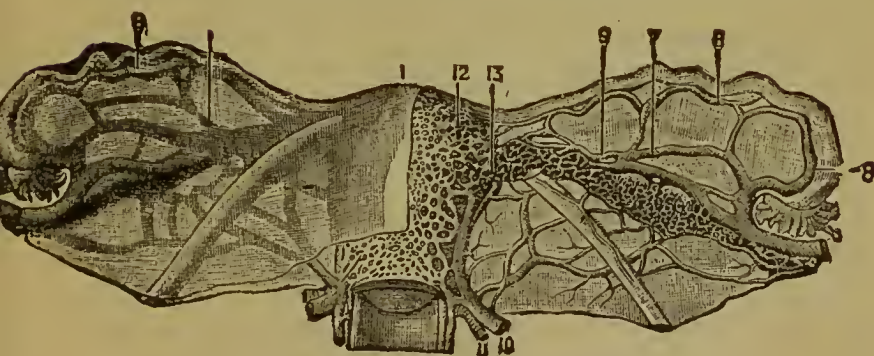
THE ORIFICE OF THE VAGINA is an elliptical aperture below the meatus urinarius, which, in the virgin, is usually more or less closed by a membranous fold, the *Hymen*. The hymen sometimes completely closes the opening, sometimes forms a circular septum, or may be entirely absent from birth. It sometimes exists after copulation without any appreciable change; hence its existence or non-existence is neither a proof of virginity nor of copulation having taken place, as is sometimes erroneously supposed.

THE INTERNAL ORGANS OF GENERATION in the female are the VAGINA, the UTERUS, or WOMB, and its appendages, the OVARIES, and the FALLOPIAN TUBES.



The Uterus and its Appendages,

Showing the Vagina laid open; the Os Uteri, or mouth of the womb;
Ovaries in the broad ligaments.



Arteries and Veins of the Uterus and Ovaries.

- 1 Uterus, front view, with right half covered by the Peritoneum.
 7 Utero-ovarian Vessels. 8, 8, 8 Veins from Fallopian Tubes.
 10 Uterine Vein. 11 Uterine Artery.

In the relation of situation it will be necessary also to consider the Bladder and the Rectum.

THE BLADDER in the female lies in front of the womb and vagina; the RECTUM lying behind these organs. The situation of the womb and the vagina between the bladder and the rectum makes it peculiarly analogous to the situation of the vesiculæ seminales in the male. The importance of this situation in both cases will be discussed in another chapter. The urethra extends from the bladder to the meatus urinarius, and is embedded in the anterior wall of the vagina. The rectum is more capacious and more straight in the female than in the male.

THE VAGINA is a membranous canal extending from the vulva to the uterus, cylindrical in shape. It is narrow near the vulva and becomes wider near the uterus, and in its junction with the uterus surrounds the head of that organ a short distance above the mouth, or os uteri.

The vagina is composed of an internal mucous lining, an external mucous coat to give it strength and action, and a layer of erectile tissue between the muscular coat and the mucous lining. The erectile tissue of the vagina is similar to that of the other organs previously described, and presents the same phenomena under sexual excitement. The vagina is also provided with longitudinal and transverse ridges, causing its walls to

lie in folds to facilitate its expansion in coition and parturition.

The vagina is the female organ of copulation and analogous to the penis of the male. It is, in fact, the receptacle of the penis during the sexual act, and is provided with every means necessary to facilitate the transmission of the life germs to the womb—an excellent highway designed by nature for the approach of the male. Its structure is the counterpart of the penis, which, in a perfect copulation, it should exactly fit. It is provided with glands secreting lubricating fluid, which, with its mucous secretions and lining under correct conditions, prepare it for the advent of the penis and prevent that organ from lacerating its tender tissues. The muscles of the vagina enable it to contract upon the penis and increase its functional power. The erectile tissue causes it to enlarge and expand for the reception of the penis, while the womb, at its extremity, prepares to receive the life germs. It is bountifully supplied with nerves, arteries, and veins, exquisitely sensitive, and endowed with conditions producing the highest enjoyment when properly used, and a corresponding punishment when abused.

THE UTERUS OR WOMB is the organ of gestation, designed to receive the fecundated ovum; to nourish and support it during its development

as a foetus, and provided with the necessary means to expel it when its maturity is complete.

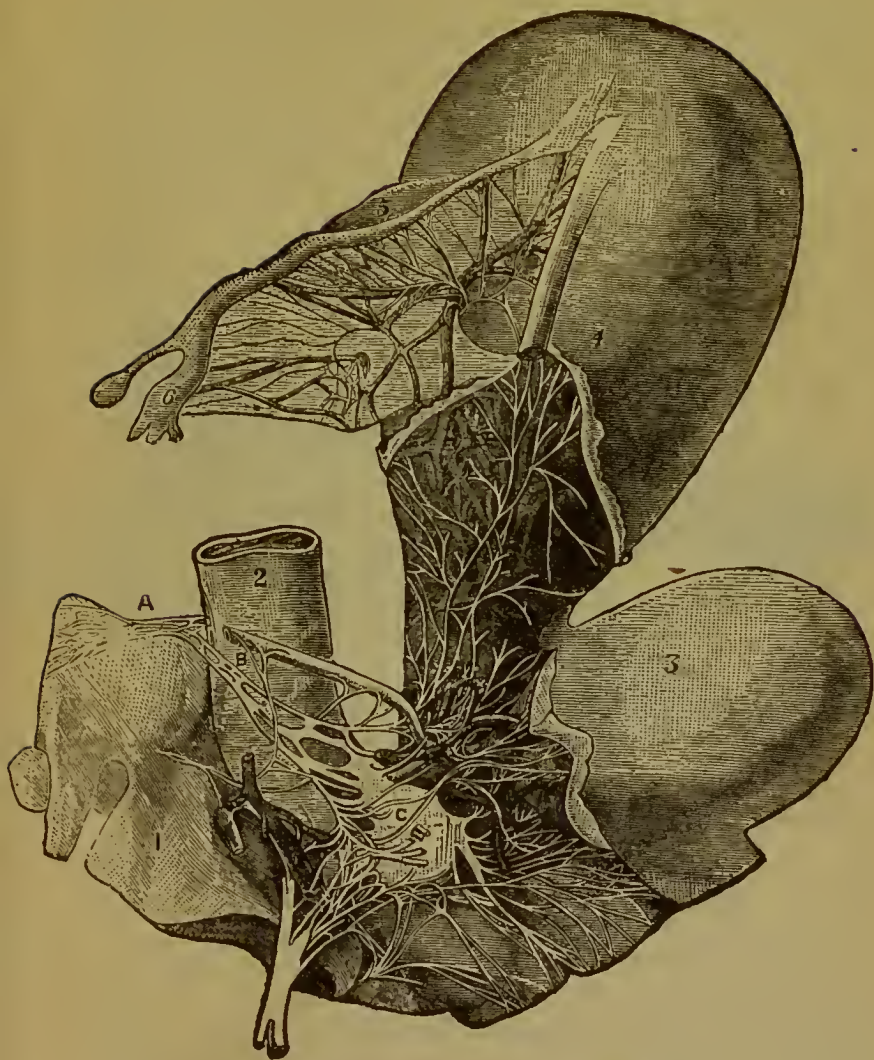
The uterus is a pear-shaped organ about three inches long, flattened from before backward, about two inches in breadth at its upper and broadest part and about one inch thick. Its parts are: the *fundus* or upper broad extremity; the *cervix* (neck) or lower rounded and constricted portion, and the *body* or part between the fundus and the cervix.

The uterus projects into the vagina at the upper extremity of the canal. At its vaginal extremity is a transverse aperture, the *os uteri* (mouth of the womb), bounded by two lips, one of which is thick, the other narrow and long.

The uterus has within it a very small triangular cavity, at the upper corners of which are the openings of the fallopian tubes, and at the lower corner the cavity narrows into a small constricted opening which extends to the *os uteri* and there connects with the vagina. This cavity of the uterus is the receptacle of the child during pregnancy.

The uterus consists of a muscular coat remarkably dense and strong, an external serous coat protecting it from surrounding organs, and an internal mucous membrane.

In the impregnated state the uterus increases greatly in weight and in the size and strength of



Dissection of Uterus, showing Nerves.

1 Os Sacrum,

2 Rectum.

3 Bladder.

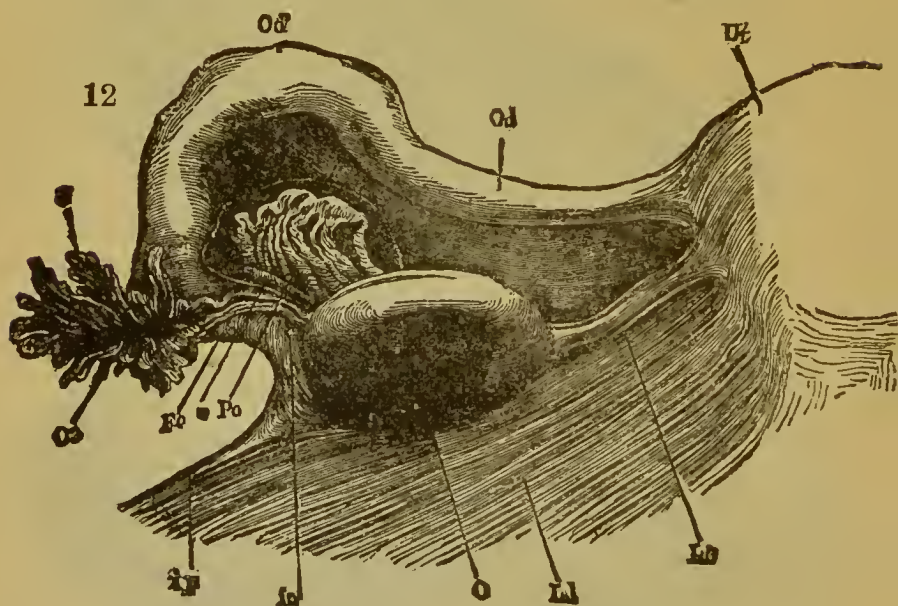
4 Uterus.

5 Ovary.

6 Extremity of Fallopian Tube.

its muscular development. After parturition it nearly regains its usual size, but the cavity remains larger than in the virgin state.

The uterus is suspended in position by strong ligaments which hold it nearly vertical, inclining



Ovary and Fallopian Tube.

Od. Fallopian Tube.

O. Ovary.

Oa. Fimbriated extremity of Tube.

Ut. Section of Uterus.

slightly forward. When these ligaments are relaxed by disease, or stretched or torn through any injury, the womb falls out of position.

THE OVARIES are two elongated, oval-shaped bodies, situated one on each side of the uterus,

each being about an inch and a half in length, three-quarters of an inch in width, and a third of an inch thick. They are located in the groin of the female and are analogous to the testes of the male. As the testes produce the fertilizing element contributed by the male, so the ovaries produce the germ contributed by the female in the form of an *ovum* or egg. It is the fertilization of this egg by the semen of the male and its subsequent growth in the uterus of the female which constitutes pregnancy.

The ovaries create the ova in much the same manner that the testes produce spermatozoa. The ovaries are filled with numerous small vesicles called *graafian vesicles*, analogous to the lobules of the testes. In these vesicles the ova are formed and gradually mature. The maturity of the ovum is accompanied by its discharge into the

FALLOPIAN TUBE, which extends from each ovary to the upper angle of the cavity of the uterus, and affords a channel for the passage of the ovum from the ovary, where it matured, to the uterus, where it may be developed by fecundation. Each tube is about four inches in length, and contains a very minute canal for the passage of the ovum, which is also very minute, being at maturity microscopic in size.

In healthy females the maturity and discharge of the ova occur at regular periods, usually of about twenty-eight days. The passage of the ovum from the ovaries to the womb, through the fallopian tube, is accompanied by a slight discharge of blood and discolored mucous from the vulva. In a healthy female there should be no sickness (the term "monthly sickness" being a misnomer), and the discharge should not be sufficient to cause any serious inconvenience. This passage of the ovum and its attendant phenomena constitutes what is known as *Menstruation*.

In this chapter I have outlined what every boy and girl, man and woman, should know of the anatomy and physiology of the sexual system. Those who wish more minute anatomical knowledge are referred to the standard text books on the subject, which are too cumbrous for the average reader. I have been sufficiently explicit to show the wonderful structure of the parts and their adaptability to the functions they are intended to perform. In the subsequent pages of this work these functions and their wonderful relation to the happiness and welfare of the race will be enlarged upon at length and fully explained.



CHAPTER III.

MANHOOD AND WOMANHOOD.



Manhood.

IN the foregoing chapter I remarked that the possession of the testes is the *test* of manhood. By this I mean their possession in a normal and healthy condition. To make the point still better understood I will say that

the office of reproduction is the highest function of which man is capable, the greatest duty he owes to society, and he is estimated by men and women alike, according to his reproductive capacity. When the sexual organs are injured by abuse or disease, the testes suffer in consequence and their value is impaired. When they are lost by castration or paralyzed by vice, the reproductive capacity is lost also. The individual who is incapable of procreating the species is an object of pity and contempt to men and women alike, and to himself as well. On the other hand, everything which is grand and maies-



Boyhood.

tic in the male, which men admire and women adore, depends upon the perfection of the sexual organs. It is a fact, also, that everything which is attractive and lovely in the female depends upon the perfection of her sexual organs. Sexuality is, in fact, the keystone of the arch of human character, upon which every other element depends.

In the careful education and preservation of the sexual functions are involved the brightness of the intellect, the force of the physical and moral energies, the power of the muscles, and the vigor of the vital functions; in fact everything which makes man and woman intelligent, moral, powerful, beautiful and healthy.

The testes are supplied by the *spermatic artery* with the purest and richest of arterial blood, direct from the heart, to be converted into semen. In the perfectly healthy youth and man, the semen is manufactured in small quantities, except when under the strain of sexual excitement. Being produced in small quantities, it is taken up by the lymphatic vessels as fast as it is secreted, and by them re-absorbed into the circulation of the blood. The reader will observe that the semen is made from the blood by the testes and immediately returned to the circulation; but in its passage through the testes it has undergone a *change*, a chemical transformation, and it is returned into

the circulation as a new element, manufactured of the blood, but not previously contained in the blood, the effect of which is to produce a remarkable change in the structure of the entire system.

The re-absorption of the semen into the circulation carries with it the best chemical elements of which the body is composed. The testicles, by this process, actually supply phosphorous and lime for the bones, protein for the muscles, and electricity for the brain. As soon as the age of puberty is reached and the semen is secreted in quantity sufficient for the purpose, the bones become harder, the muscles tougher and stronger, the brain more active and intelligent, the voice becomes more powerful, and the whole action of the body, in a word, more *manly*. The shoulders broaden and the chest expands. The beard, the most distinguishing sign of manhood, appears and grows. The disposition is also characterized by all the dignity and aggressive energies of manhood. The body is carried erect and proudly, the combative and resisting faculties are manifested, the ambition is aroused, the moral senses quickened, and the entire mental and physical nature exalted, rendering it more capable of thinking and acting.

It is this action of the testes in secreting semen, to be thus re-absorbed and used, which entitles them to the dignity of their name. They are, in

fact, the producers of the features of manhood, as well as the tests of its existence.

EUNUCHS.

The proof of the foregoing facts is found in the effects of castration, which in ancient times was widely practiced, and is yet in some Eastern countries. When boy slaves are castrated, at from seven to twelve years of age, the following effects are produced:

The beard does not grow and the voice does not change; the face remains smooth and the voice retains the tones of childhood. The muscles and bones remain weak and poor in quality, the bones porous, the joints loose, and the muscles soft and tender. The mind fails to develop, and they are incapable of acquiring a high education. They are deficient in spirit and courage, and are easily kept in servitude. They lack that solidity, density and compactness of structure essential to strength. They make very good house servants, but very poor soldiers and sailors where endurance is required.

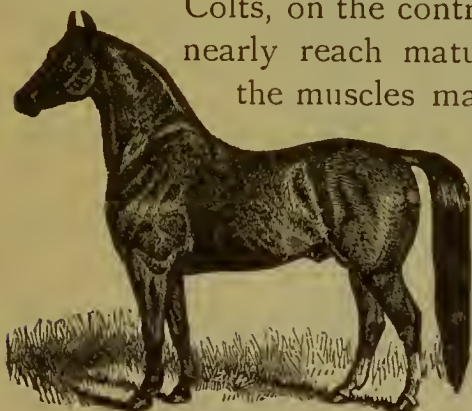
The testes are, in fact, the regulators of the quality of the man. When they are present and in good condition all is strong, refined and responsive. When they are removed, or through injury or disease fail to perform their office, all is weak, flabby and stupid.

Our domestic stock breeders recognize these facts in the castration of colts, calves and pigs. When beef and pork is wanted castration is performed at an early age in order that the muscles may remain tender, and that they may accumulate fat instead of muscle.



The Eunuch Hog.

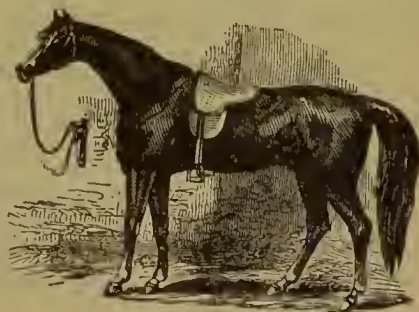
Colts, on the contrary, are allowed to nearly reach maturity in order that the muscles may become firm and the bones hard. They are then castrated in order to make them docile.



Stallion.

The functions of the testes have been sufficiently discussed to make

the reader fully comprehend the importance of their part in the economy of nature and the importance of their care and preservation. The abuses to which they are subject and the manner in which they are pre-



Gelding.

vented from accomplishing their mission belongs to another part of this work.

In the female the test of womanhood is in the presence and perfect development of the ovaries and womb. The ovaries are the producers of the life germ or ovum; the womb is the receptacle in which its growth



Girlhood.

takes place. Without the ovaries there would be nothing for the womb to nourish. Without the womb, the ova, the precious production of the ovaries, would be exposed and die. It therefore follows that the woman herself is the ultimate receptor and guardian of the new life. It is inside of her body that the

union of the male and female elements unite to form the child, and her womanhood—all that makes her valuable as a producer of offspring—depends upon her adaptability to the purposes of receiving the spermatozoa of the male, furnishing an element for them to impregnate, protecting the impregnated ovum from destruction,

nourishing it to a proper maturity for expulsion from her body, and caring for it subsequently until it is able to maintain its own existence.

At puberty in the female, changes take place analogous to those occurring in the male, but different in quality, and all depending upon and in-



Womanhood.

dicative of the fact that the ovaries and womb have begun their functions. The bones increase in size and strength, the muscles become firm, a growth of hair occurs upon the mons veneris, but no beard is formed as in the male. The hair of the head becomes more luxuriant, the hips

broaden, the abdomen expands, the breasts increase in size and changes occur in their structure, the body becomes more graceful in contour, the limbs more flexible and easy in motion, the voice changes from the shrill tones of childhood to the rich musical notes which form the sweetest music ever heard by man, the complexion improves, the eyes brighten, the mind expands, and the entire nature is thrilled, electrified and exalted. The function of menstruation, so far from being a "sickness," is in fact, when properly performed, a sign of increased vigor, strength and enjoyment. As the production of the semen in the male is the cause of his increased vigor and beauty, so in the female the production of the ovum and its natural disposition is in all natural cases the cause of her increased vigor and beauty.

It is the unnatural perversion of these functions in both the male and female, the abuses of the organs and the unnatural conditions to which they are exposed through willful dissipation or woful ignorance, which is responsible for the sufferings of humanity in this direction.

MANHOOD LOST.

The period of puberty in the male extends over about twelve years, beginning at the age of from twelve to fourteen and terminating at about the age of twenty-five, when maturity may be said to

be reached. This term "maturity" does not mean the end of development, as is wrongly supposed by most people; for if the laws of nature be observed, the body will grow and the mind expand for many years longer. The longer the body is in reaching maturity, the better the formation and the more promising the indications for vigorous old age.



Beginning of Puberty.

During the period of puberty the secretion of semen is active, but it is an unnatural thing for it to be thrown out of the body from any cause. Nature needs it all for the growing bones, muscles and brain, and if the individual is in a perfectly natural condition he will never have more semen produced than the lymphatics can absorb.

I repeat, therefore, that during the period of puberty it is unnatural for the youth to experience an involuntary emission, and it is unnatural for him to expel the semen by masturbation or by copulation with the female.



Beginning of Maturity.

I am aware of the fact that an idea is prevalent among the uninformed, and is even taught by some physiologists who ought to know better, that occasional sexual commerce is advisable during puberty to secure the healthy growth of the organs—a most pernicious doctrine, responsible for the seduction of many of our best youth. It is a most lamentable fact that over ninety per

cent of boys, deprived of legitimate instruction in sexual physiology, and exposed to the temptations of vicious companions, are initiated into the practices of masturbation and illicit copulation in



Manhood Fully Developed.

the majority of cases even before puberty, and they arrive at maturity with constitutions effectually drained of the elements of manhood because of the expulsion of the semen from the body on every possible occasion. This premature use of

the sexual organs causes an unnatural excitement of their functions, the testes produce semen in larger quantities than can be absorbed, the vesiculæ seminales become overloaded, and if not emptied by masturbation or copulation, empty themselves in nocturnal emissions, attended by lascivious dreams, or the ejaculatory ducts become distended and allow the semen to escape with the urine. The constant production and loss of the semen prevents its being properly absorbed into the system, drains the constitution of the elements of manhood, and renders the individual practically emasculated.

Sexual Excitement, natural or unnatural, promotes the production of semen at the time. In the mature man, under proper circumstances, natural sexual excitement is proper and necessary to the production of semen for the creative act. In the youth it is always disastrous, because it promotes the production of semen only to be wasted. Unnatural sexual excitement is always produced by masturbation, by premature copulation, and by all practices tending to produce erotic or lascivious thoughts, such as the reading of obscene literature, looking upon obscene pictures, relating or listening to "smutty" stories, association with lewd companions, male or female, or indulging in lascivious imagination. It requires thought to excite the action of any nerve, and thoughts of

the kind indicated excite the nerves which supply the testes and cause the over-production of semen and resultant emissions.

The almost universal use of stimulants in the various forms of tobacco, alcohol and opium, tea,



Capt. Jack Crawford, Chief of Army Scouts.

A splendid type of Western manhood; a total abstainer and temperance orator; gifted writer and poet.

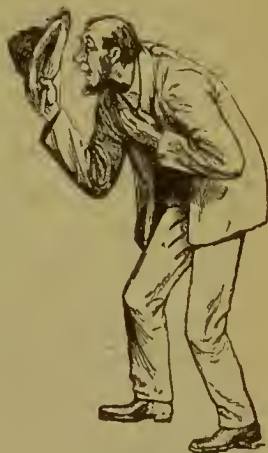
coffee, etc., is also a fruitful cause of the decay of sexual strength in our young men. All stimulants act upon the nerves and excite them to undue action; hence the use of stimulants in any

form is sure to act upon the nerves of the testes and produce an increase in the secretion of semen, and with a resultant effect upon the mind tending to produce lascivious thoughts and images, which in turn excite the mind to crave additional stimulation. There is, in fact, a direct reciprocal relation between the use of stimulants



and the excitement produced by them, by which each is multiplied by the other. The stimulation produces excitement, which increases the desire for stimulation, which again multiplies the excitement until the constitution of the victim is exhausted. There is a direct partnership existing between the saloon and the brothel. The saloon

is bedecked with portraits of harlots and alleged works of art, portraying nude females in erotic postures. The brothel is supplied with all brands of liquors sold at extortionate prices. Under the influence of sexual excitement in a brothel a youth will pay for liquor five or ten times the price charged elsewhere. While in the saloon under the influence of liquor and surrounded by obscene pictures, the youth will yield to sexual temptation he would be able to resist under ordinary circumstances. The victim of perverted sexual instincts is thus perpetually in a tempest of inflamed passion, productive of the most fearful expenditure of vital force. In a short period of time, varying in length according to the extent of the dissipation and the natural resources of the constitution, the end is reached in a total loss of all the distinguishing features of manhood, ultimate destruction and death. The muscles become flabby, the bones porous, the eye loses its brightness, the step its buoyancy, the chest is contracted, the extremities cold, the circulation is poor, the mind loses its power; in fact all the dignity, tone and snap has



Lost Manhood.

been taken out of the victim. This form of emasculation is infinitely worse than that which occurs to the eunuch. The eunuch may possess a reasonably fair state of health, pride and dignity, notwithstanding his castration; many of them retain shrewdness of intellect and fair ability to lead useful and honorable lives. The victim of perverted sexuality, however, soon becomes a total wreck in mind and body. Ultimately the penis loses its power of erection and the testes the power of secreting semen, and the individual is utterly incapacitated from performing the act of copulation. Long before this stage is reached, however, he has been practically incapacitated by the deterioration of the quality of the semen, rendering the procreation of healthy offspring impossible. If any children are begotten by the sexual debauchee they are only partially developed, weak and sickly, destined to lead unhappy lives and to die early. The victim of sexual abuses, if he marries, is incapable of loving or properly satisfying the demands of a well-sexed and loving woman, and he lives in abject debasement, an object of contempt to his spouse and a mortification to himself.

In the foregoing remarks I have treated only of cases resulting from sexual excesses, abuses and stimulation. The larger number of cases result from the contraction of venereal diseases,

producing consequences in many cases similar, and in all most dire, the principal characteristics of which are as follows:

VENEREAL DISEASES, or those diseases which are commonly transmitted during sexual commerce, may be classified as follows:

1. *Gonorrhœa*, or clap, an affection of the urethra in the male or female, consisting of a local inflammation and ulceration, discharging purulent or poisonous matter, which will transmit the disease. It is originally caused by the penis and urethra being brought in contact with the diseased matter in the vagina of the female, such as the discharge of leucorrhœa or whites in the female, the menstrual flow, or the discharge from any local ulceration. Females who have no symptoms of gonorrhœa may cause the disease in the male by any unhealthy or filthy condition of the vagina. Hence it is possible for this disease, as well as any other herein described, to originate with a virtuous married couple, though never when the organs are in a healthy state and kept in perfect cleanliness.

2. The *Chancroid*, or soft chancre, commonly confounded with the true Hunterian chancre or specific sore of syphilis. The chancroid is a local affection, an offensive ulcer, discharging poisonous matter, commonly appearing on the external surface of the penis. It is caused by poisonous

matter from the female coming in contact with the penis and being absorbed into the tissue, generally through an abrasion or scratch, although it may be absorbed through the pores of the skin.

The effects of both gonorrhœa and chancroid are local, but they may be transmitted indefinitely from male to female, or vice versa.

Syphilis is a constitutional disease induced in the same manner, but the virus or specific poison is much more powerful and penetrates the whole system. The first symptom is a slight sore on the surface of the penis, smaller and harder than the chancroid, not near as painful. The sore, in this case, usually appears not less than ten days nor more than six weeks after the copulation which produced it. It may be located within the urethra and mistaken for gonorrhea, or combined with it. The constitutional effects of this disease are disastrous in the absence of proper treatment, frequently wrecking the entire constitution and producing results of the most loathsome nature.

The specific poison which causes each of these diseases is in the form of a germ, which the patient absorbs by contact as above described. This germ must enter the system by means of *absorption*, either through the pores of the skin or through the mucous membrane which lines the

urethra of the male and vagina of the female. The skin and mucous membrane are both perforated with pores or small openings connected with the other tissue, and presenting the appearance of a sieve under the microscope. These pores serve as an outlet to perspiration in the case of the skin, and the secretion of mucous in the case of mucous membrane. They, of course, serve as an *inlet* to any disease germs small enough to pass through them, and thus find a channel into the blood and tissue, where they propagate and produce the disease.

The use of astringent injections, solutions of alum, etc., by females is a frequent cause of abrasions, ulcerations, etc., originating diseases.

Venereal diseases may be transmitted by kissing, or by bringing the hand which has touched a diseased part in contact with the eye, nose, mouth, or any abraded surface of the body.

The debilitating effects of these diseases manifest themselves in a greater or less degree according to each case and its attending circumstances, in loss of virility, power of erection, fecundating power, vigor and appearance, in all respects similar to the general emasculation already described as attending sexual excesses, except that the venereal disease usually completes the wreck in a shorter period of time.

WOMANHOOD LOST.

The delicate structure and the functions of the female organs of generation have been already described. They are subject to abuses, excesses, and consequences quite as appalling as in the male.

The female does not produce semen, but she furnishes the ovum, the embryo of the child, and the functions of her ovaries are in all respects analogous to the functions of the testes. It follows, therefore, that they may be influenced to unnecessary action, and that the premature excitement of these organs and the consequent expenditure of vital force is fully as disastrous as in the male.

The practice of masturbation is not as general among girls as it is among boys, for various reasons, which I will not at this time discuss; but it is practiced by so large a per cent, and is so generally on the increase among those who associate in schools, seminaries or factories, that I can not pass it by without sounding a solemn warning to parents and teachers, as well as to all those in charge of young girls, that the time has come to warn both boys and girls of the nature and consequences of the practice. Its effect upon the sexual organs of the female are prematurity of function, an acceleration and exhaustion of their

action, followed by a total collapse of vitality and loss of reproductive power.

Premature sexual commerce is also far less frequent among girls than boys, partly because the dread of maternity and consequent exposure is sufficient in many cases to cause the female to refrain from the act, but largely due to the social customs of the times, which sets a higher value upon female virtue than upon male, and causes the social ostracism of all females who practice it. It is to be regretted that the same degree of social purity is not required of the male members of society. When a young girl abandons herself to promiscuous and frequent copulation the effects of the sexual excitement are uniformly disastrous, even though maternity does not result.

Everything related under the last section concerning the effects of impure thoughts, obscene literature, and pictures, stories, allusions, etc., together with all pertaining to the use of stimulants, applies with equal force to the female, the excitement of her sexual organs in such case being productive of derangement of the function of menstruation exactly as the excitement of the male deranges the function of the production of semen. I cannot, in this connection, too severely condemn the habit of reading trashy novels, in which the interest of the plot centers around the love episodes of imaginary heroes and heroines,

and by which the amative propensities of the young reader are inflamed to sympathetic action, producing one of the worst forms of sexual excitement.

All forms of unnatural sexual excitement previous to legitimate marriage and the connubial embrace are disastrous. Girls, as well as boys, should be carefully educated to a knowledge of the nature and functions of the sexual organs, and taught to cherish them as the most valuable parts of the body, to be guarded with jealous care and educated to the highest possible power. They should be instructed to look forward to a proper marriage as the realization of intense pleasure not to be jeopardized by premature indulgence or excitement. Believe me, the young girls and boys of to-day are not fools. They will receive such instruction gladly, and in ninety cases out of one hundred live up to it if this principle is properly enforced.

Many girls reach the period of puberty without knowing anything of the function of menstruation. They discover the discharge and the slight or profuse hemorrhage which may accompany it, and in the consternation of the moment resort to means to check it, such as cold bathing, etc., which arrests it prematurely and permanently destroys the health, deranging the entire function. The same result may be produced by imprudent

exposure, bathing, exertion, catching cold, etc. Every girl and woman should be fully instructed in this important topic.

Probably the most fruitful cause of Lost Womanhood in the women of America is improper dress. The current practice of tight lacing and wearing the clothing suspended on the hips, wearing high-heeled shoes, etc., distort and cramp the figure out of its natural conditions to such an extent as to crowd the womb and ovaries out of their natural positions, producing the whole long train of female disorders. These abuses, excitements and distortions culminate in the female in what are known as "Female Weaknesses," "Irregularities," etc., chief among which are the following:



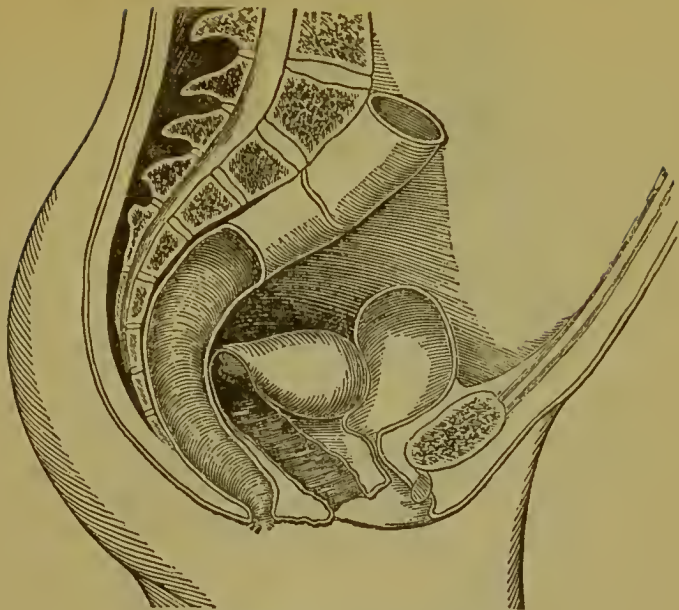
Distorted Waist.

PROLAPSUS UTERI, or "Falling of the Womb," in which the ligaments which hold the womb in its nearly vertical position become relaxed, causing the womb to fall down into the vagina. In extreme cases it may fall out of the opening of the vulva, entirely out of the body, turning the vagina wrongside out with it, in which case it is called *procedentia*. Sometimes the uterus is turned over forward upon the bladder, in which case it is called *anteversion*. Or it may be turned over

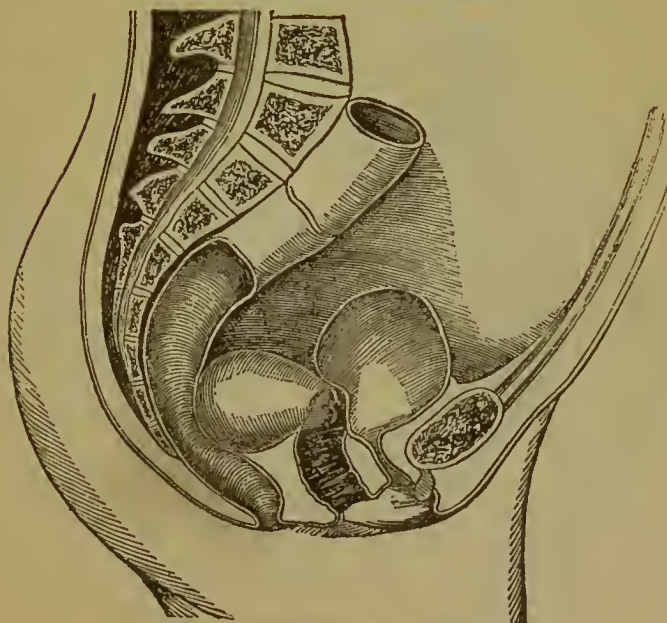
backward upon the rectum, a position known as *retroversion*. When the womb is bent also, this is called *retroflexion*. It is capable also of assuming other positions and complications beyond the scope of this work to describe, but the foregoing, with the accompanying illustrations, are sufficient for the reader to form an intelligent comprehension of the nature of this abnormal condition.

PROFUSE MENSTRUATION, or "Flooding," in which there is a profuse hemorrhage at the time of the menses, causing great weakness and pain, besides subjecting the sufferer to untold inconvenience and annoyance. Many women are rendered sterile by the profuse flow washing the ovum out in the early stages of menstruation before it can be impregnated. In some cases the flow is copious for a day or two; in others for ten days or more, some females having a more or less constant flow during the entire month. This condition has a most distressing effect upon the entire vitality of the individual.

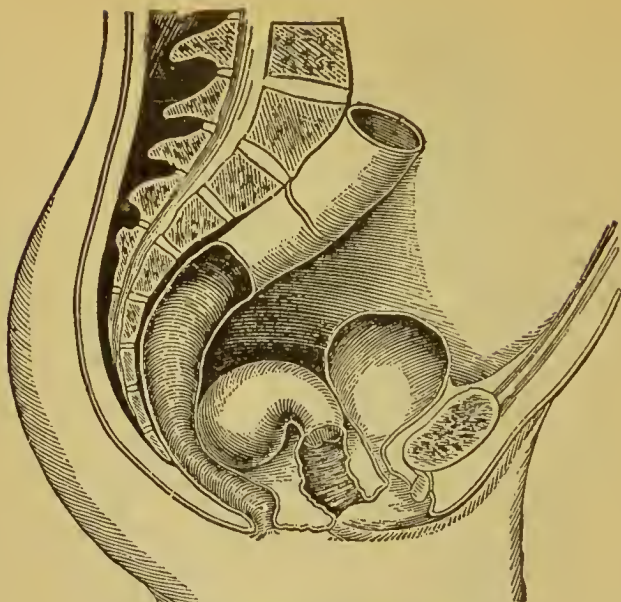
SUPPRESSED MENSTRUATION occurs when the Fallopian Tubes have been congested or closed by inflammation. In such cases the ovum can not escape into the uterus, and it is arrested at some point in its passage where it dies, and, together with its accompanying discharges, must be re-absorbed by the blood and thrown out through



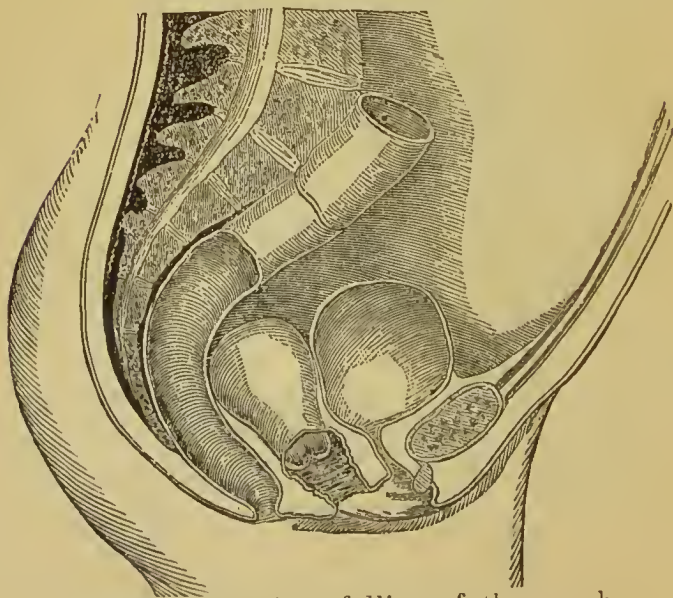
Anteversion of the womb.



Retroversion of the womb.



Retroflexion of the womb.



Prolapsus uteri, or falling of the womb.

other channels. The result is a partial blood-poisoning and a clogging of the entire system with impurities which have failed to pass out in the natural way. The strain upon the sexual organs is most severe, but the entire constitution is deranged. Sterility, of course, results.

PAINFUL MENSTRUATION is caused by the same condition in a milder form. There is inflammation of the ovaries, uterus or fallopian tubes, perhaps of all, but not sufficient to close the fallopian tubes; hence the flow occurs, but only after a severe strain upon the organs and consequent debilitation. Sterility may or may not result, but the effect upon the sexual organs and upon offspring, if any occur, is extremely deteriorating.

LUCORRHŒA, or "Whites," results from inflammation of the sexual organs, particularly of the uterus. The inflammation produces ulceration, and the ulcers discharge a peculiar white, acrid, poisonous fluid; hence the name "white flow" or *lucorrhœa*. The inflammation and ulceration of the mucous lining of the sexual organs in *lucorrhœa* is very similar to that in *catarrh* of the head. In fact *lucorrhœa* is a *catarrhal* condition of the genital organs.

ARRESTED DEVELOPMENT.—Any of the excesses or abuses mentioned in this chapter are likely to cause a paralysis of the parts, resulting in a stoppage of their growth. The female may grow in

height to the measure of womanhood, but the sexual organs remain as they were at the time of the paralysis. If the paralysis occurs in childhood the female may grow to the height of six feet in stature, yet have the sexual organs of a five-year-old girl. Many such cases are ignorantly treated for suppressed menstruation, when in fact they have nothing to menstruate with—the ovaries having never matured. Many such females ignorantly marry with the most deplorable consequences, being totally sterile, incapable of copulation, and in many cases having the vagina only in a rudimentary condition, so that attempted copulation is attended with rupture of the parts and infinite suffering.

Self-abuse and other sexual excesses in the case of young boys and youths previous to or at the time of puberty frequently produce a corresponding arrest of development in the sexual organs of the male.

When manhood or womanhood is sacrificed on the altars of ignorance, indulgence or depravity, and the conditions have so far advanced as to be incurable and incapable of restoration, marriage must be prohibited. Such persons are absolutely incapable of responding to the obligations of matrimony. Married to consorts of reasonably well-sexed conditions they are sources of infinite suffering, mortification and disgust. If they pro-

duce offspring the deteriorated condition of their progeny results in a fruitful harvest of disease, pauperism and crime.

In subsequent chapters it will be my privilege to inform each sex how to make selection in such a manner as to avoid the diseased and emasculated from whatever cause.



CHAPTER IV.

MANHOOD NOT LOST.



IN the preceding statements the serious consequences of abuses of the sexual organs have not been overdrawn. The truth of the statements therein made are attested by an endless procession of emasculated men and unsexed women one may meet on any thoroughfare. Too much can not be written or said in unfolding to our youth the danger lying in immoral practices, vices, excesses and abuses. There is danger, however, in dwelling exclusively on the dark side of the picture. So many authors have been content with dealing with the necessary cautionary advice that they have overloaded the mind of the reader, especially of the youthful reader, and rendered it morbid. Many who have written with the best intentions have fallen into this error, while others, impelled by the hope of pecuniary gain, professing to treat diseases as medical advisers, have flooded the country with so-called "Marriage Guides," "Confidential Advisers," etc., filled with nauseating details of sex-

ual diseases, so adroitly worded as to have some foundation in medical science, yet designed in fact to work upon the fears of the unsophisticated reader and persuade him into the belief that he is afflicted with a fearful sexual disorder. The more unscrupulous of these harpies do not hesitate to distort the simplest manifestations of healthy functions and conditions into aggravated symptoms of disease. Most of them have headquarters in large cities, pretended "Sanitariums," "Medical Institutes," etc., from which their vile publications are distributed and from which their correspondence is conducted. They pretend to diagnose by mail, and in response to the first letter of inquiry will send a copious list of questions for the victim to answer. I have personally examined hundreds of these question lists and have yet to find one in which the majority of the questions would not be answered affirmatively by any healthy man who ever ate an indigestible supper or drank lime-water. The newspaper advertisements of these bloodsuckers teem with suggestions of the same sort, in which "Dizziness," "Despondency," "Loss of Memory," "Confusion of Ideas," "Exhaustion," "Aversion to Society," "Sediment in the Urine," etc., etc., are made the symptoms to suggest to the reader that if he has ever been dizzy, ever had the blues, forgotten anything, found his ideas confused, felt fatigued,

suffered from bashfulness, or ever voided anything but clear water, he is necessarily a victim of "Youthful Indiscretions."

It is unfortunately true that ninety per cent. of our youth practice masturbation to some extent, and equally unfortunate that an equal per cent. of our boys are guilty of illicit copulation. But to say that all who have practiced either vice to a limited extent are necessarily seriously impaired, in either manhood or womanhood, and in need of medical treatment, and to subject them to the harrowing fears created by this impression, is a greater wrong than the practice of the aforementioned vices themselves.

Nearly every man in the world has committed more or less sexual excess. Nearly every woman in the world has committed more or less imprudence in regard to the sexual organs. But in spite of this there are thousands of vigorous, handsome, virile men and thousands of beautiful, well-sexed, joyous women. These men and women have all done wrong, more or less, and in so far have suffered the penalty of wrong-doing, but there is a world of vigor and beauty left in them for all that. The streets are filled with noisy, happy, robust children, and it is a fact that you could not throw a stone among them without striking the offspring of parents who have mas-

turbated and indulged in sexual sins of even greater magnitude

Masturbation especially is a debasing act. It is an unmanly act, an unwomanly act, and to the credit of nearly every man, woman and child, be it said, it produces such a revulsion of feeling that it gets a fearful grip upon the conscience. If the conscience is tender and the act performed but a few times, in the absence of proper education the victim is so tortured by remorse that he imagines he has done himself an injury so irreparable that he becomes morbid on the subject and ascribes every abnormal condition he may feel to his "youthful indiscretions." In this frame of mind he reads the advertisement of some worthless quack, sends for the private treatise and lists of questions, finds that they "fit his case exactly," as they do all others, and he submits himself for treatment, squanders his money for drugs that would derange the strongest constitution on earth, and ultimately worries and drugs himself into the very condition he is so anxious to avoid.

Only those who are brought into confidential relations with thousands of young men annually, as I am, can conceive what an incredibly large number of vigorous, robust young men are morbidly convinced of the fact that they are sexual wrecks by this species of pernicious education. Yet when we consider that our newspapers and

mails are teeming with the literature of these worse than devilish mountebanks, and as there is comparatively no counteracting influence it is easily accounted for.

It has been estimated by my friends, and I have been assured by them, that my lectures and writings damage the practice of these fiends to the extent of hundreds of thousands of dollars per annum. I know that they have, in many instances, personally begged me to change my tactics or leave their city. I know further, that I have a clientage of hundreds of thousands of good men and women, extending around the belted globe, who believe in and thank me for my teachings on this and kindred topics, and when I lose sight of their interests and the interests of humanity and fail to speak the truth, the whole truth and nothing but the truth, as far as in me lies, may my tongue cleave to the roof of my mouth and my right hand forget its cunning.

It is impossible, within the scope of the present work, to more than present cardinal facts and important illustrations; but to show the extent to which this imposition is practiced and the morbid effects produced upon the youthful mind, and to inform my readers, so that while they are warned of the Scylla of sexual excesses, they may not be wrecked upon the Charybdis of a morbid im-

agination, produced by these pernicious influences, I shall be candid and explicit.

Nearly every young man who has sinned by committing any sexual excess, is, by the reproachings of a healthy conscience, in a state of uneasiness for fear he has done himself an irreparable injury. He has no confidential adviser to whom he can turn for advice in this his hour of extreme peril. The feeling of shame prevents him from consulting his parents, teachers, pastor, or family physician. Too often these are hopelessly incapable of giving the proper advice in any case.. His mind is poisoned by reading the detailed "symptoms" (?) of the diseases mentioned in the pernicious literature before mentioned, and among others too numerous to mention he falls into the following mistakes:

1. He examines his urine and finds upon voiding that it is not altogether clear. Sometimes there is a discharge of white mucous, which he at once mistakes for semen. He puts some away in a bottle and next day is horrified at finding that it has a cloudy sediment at the bottom and smells bad. He watches the penis at stool and finds occasionally a drop of clear, sticky fluid on the opening of the urethra. If he associates with a female and permits himself to become in the slightest degree excited sexually, he discovers a similar drop on the end of the penis, and of course

having been thoroughly educated in the school of quackery he diagnoses the case at once, and believes that his vitals are running away with his urine and on every other possible occasion. If he consults the quack he is of course informed that his worst fears are realized, and that he can only escape by taking a course of medicine and the payment of a liberal fee.

If at this critical moment some kind friend in whom he has confidence, some man of experience and virtue, could take him aside and inform him that the secretion of urine in the kidneys and its subsequent passage through the bladder and urethra is one of the grand means by which nature is constantly throwing out impurities from the body, that it is natural and correct for the urine to be loaded with impurities, occasional mucous discharges and sediments, which are simply used up tissue and waste material which must be thrown out of the body to keep it healthy, and that urine, when voided, rapidly decomposes, smells bad, and furnishes "symptoms" enough to supply a whole army of quacks, what a weight would be lifted from the young man's mind. And yet these are simple, plain, unvarnished facts!

The young man should also be informed that the prostate and Cowper's glands secrete fluids for the lubrication of the urethra, and that a small quantity of it appearing on the end of the penis

at stool or after urinating is not an evidence of disease, but of health! He should also know that when sexually excited a larger quantity of these fluids are secreted than at other times, and that it is just as healthy and natural for the penis to become moist with this secretion, at such a time, as it is for the "mouth to water" when the appetite for food is tempted.

To those not acquainted with the facts, the large number of young men who are tortured by these simple misunderstandings of the phenomena of the sexual and urinary functions into a condition approximating insanity appears incredible. I am daily in receipt of letters describing the troubles of young men, single and married, to say nothing of personal interviews, in which the imaginary evils related would be supremely ludicrous were it not for the extreme mental sufferings they represent.

2. A ludicrous but common error of the misinformed is caused by observing that one of the testes is larger than the other and hangs lower. This, as has been already explained, is the normal condition of things (chap. ii, pp. 39-40), but it has been published by quacks as a sign of the progress of the effects of masturbation, and the misinformed youth who observes it and has ever practiced that vice is frightened into a fearful state of mind thereby. As a matter of fact those who

are debilitated from the effects of masturbation suffer relaxation of the scrotum, and sometimes one or both of the testes may be considerably relaxed, but the mere fact that one of the testes hangs lower than the other when the scrotum is normally flaccid is a perfectly natural condition.

Ignorance of the anatomy and physiology of the sexual organs sometimes lead to ludicrous as well as serious mistakes, like that of the young woman who consulted a physician, saying she would like to know whether it was safe to marry her intended.

"What's the matter with him?" bluntly inquired the man of medicine, when, with a simper and a blush, she replied:

"Well, I don't know that there's anything the matter with him, but one of his *kidneys* is a little larger than the other and *hangs a little lower down!*"

3. The size and appearance of the sexual organs is often a source of anxiety to young men who imagine that they have injured themselves. It is true that in many cases, according to circumstances, sexual abuses and excesses may produce arrested development and paralysis, or, on the other hand, premature development and activity of these organs. It is equally true that the individual himself is incapable of forming any judgment as to whether his organs are normal, too

large or too small, because he has no experience or adequate standard of comparison. The common notion that the size of the sexual organs is a measure of the manhood of the possessor is extremely erroneous. Here, as elsewhere, size is only one element, and must be taken into consideration with the modifying conditions of temperament, quality and health. Many men of moderate sized sexual organs are endowed with vigorous reproductive capacity and virility, while those who possess large organs are not always endowed with these qualities. In this, as in many other matters, the judgment of the individual is entirely unreliable. I have examined hundreds of men who came to me believing that they had small sexual organs and that they were sexually wrecked with debility, when in fact their organs were above the average in size and vigor, and I had the satisfaction of congratulating them upon the possession of sexual vigor of an equally high standard.

4. The erection of the penis is another source of trouble. I am besieged by an army of consultants, one-half of whom complain because the penis erects and the other because it don't.

In the absence of sexual excitement the erection of the penis signifies nothing more serious than the pressure of a full bladder or rectum. When this is relieved the erection disappears.

When the erection is caused by sexual excitement, the simple question to be answered is, is the excitement proper or improper? A certain amount of sexual excitement is normal and proper, provided it is pure and undefiled, as explained in subsequent pages of this work. If the erection is caused under proper excitement it will do no harm, but, on the contrary, is a natural manifestation. If the erection occurs under the excitement of impure sexual circumstances, remove the cause and keep the mind pure.

The failure of erection is the cause of serious fright to young men, under some circumstances, when it ought to be a matter of congratulation. I am frequently consulted by young men who are thoroughly convinced that they are physical wrecks. A careful examination discloses the fact that they are in a perfect sexual condition, and I so assure them. But the patient shakes his head and assures me that I must be mistaken. I demand his proof, and he says: "Why even last night I visited a prostitute and tried it, and I couldn't even get an erection. I can't marry in that condition. If I married a pure and healthy girl and I found myself unable to copulate with her I'd kill myself. There must be something wrong."

No, there is nothing wrong except the young man's judgment, which prompted him to do an

unnatural thing to test a natural function. The fact that his erection failed at such a time and under such circumstances is not an evidence of lost manhood, but an evidence of the possession of it, and of the very highest type of manhood at that.

It was impossible that he should feel any sentiment of love for the abandoned woman with whom he essayed the act. On the contrary every element of manhood within him revolted at the violation of nature. It was a contest between manhood and a vicious and perverted judgment, and manhood triumphed.

Sometimes nervous and impressible bridegrooms experience this embarrassment, especially if sexual commerce is imprudently essayed upon the wedding night. To all who are likely to be troubled in this way, the instruction conveyed in the section "Instructions to the Bridegroom" (chapter xi) will be valuable.

5. The premature emission of the semen before or during copulation is another frequent cause of embarrassment to the male. It frequently is the effect of a debilitated nervous condition, but more frequently is caused by an improper relationship. It will occur in most cases where commerce is attempted with a prostitute, and for the same reason that the erection fails, because the better nature of the man asserts itself and the faculties

which produce the extreme degree of pleasure and self-control under natural circumstances refuse to become parties to the outrage, and the semen is expelled before he can experience any pleasure in the act.

An eminent physiological authority has lately remarked that it is impossible for a man to enjoy a prostitute unless he has lost the finer sensibilities of his nature, which are the criteria of the highest form of manhood, and in this statement I fully agree with him.

The fact, however, which I wish to present thoroughly to the consideration of the reader at this time is, that the conditions which are observed in sexual commerce attempted with prostitutes are absolutely no guide as to what will be manifested in a proper marriage relation. It may be well to remark, in passing, that by a proper marriage relation I do not mean any of the various forms of legalized prostitution existing in society under the sanction of a perverted public sentiment. What constitutes a proper marriage relation is fully and unequivocally discussed in subsequent chapters of this work.

6. Seminal emissions, whether nightly or at frequent intervals, or when by a microscopic test the patient discovers spermatozoa in the urine, are generally regarded by him as convincing proof that his vitality is rapidly wasting away.

It is an unnatural condition, an unhealthy condition, and when very frequent and profuse is damaging in the extreme. But it does not follow that because these conditions exist the individual is necessarily in need of medical treatment, or any treatment, except to remove the cause. This subject is so important that I prefer to devote the following chapter to its consideration.

In all cases where sources of anxiety exist, the real facts should be revealed. It has been my happy privilege in the past years to revive hope in the minds of thousands of despondent young men by truthfully and candidly telling them the true condition of things. The world is hungry for a generation of physiological instructors to whom young men can resort for knowledge, assistance and consolation without fear of having their vitality drained by harmful drugs, or their pockets emptied by rapacious fees, exacted by conscienceless quacks who live only to prey upon the afflicted.



CHAPTER V.

MANHOOD RESTORED.



IN a previous chapter I made the statement that it is an unnatural thing for a man to ever have an emission of semen until he reaches the period of maturity and discharges it in a proper sexual embrace with the matrimonial consort. Most young men receive this statement in blank

amazement, and hundreds of older ones, who ought to know better, believe that a certain amount of sexual indulgence is necessary during puberty and early manhood before marriage. A case in point speaks so eloquently upon this subject that I relate it exactly as it occurred.

When I was lecturing in the State of Colorado, in the winter of 1887-8, a young man consulted me who had listened to my lectures and heard me announce the above doctrine. Said he: "Professor, I am a morally inclined young man. I

know it is wrong to indulge in illicit copulation with prostitutes. I loathe myself for doing it, but what else can I do? I am tortured with sexual desires. I cannot associate with ladies without lascivious thoughts coming into my mind. If I do not indulge in sexual commerce frequently, I will lose the semen anyhow, for it will pass away in my urine, or in nocturnal emissions, accompanied by lascivious dreams, or sometimes without the dream at all, which makes me feel completely unstrung. Sometimes I go to bed at ten o'clock, thoroughly resolving that I will not do wrong, but before I go to sleep my passions will overcome me so that I am compelled to rise, dress and go down town to hunt up something, or else pass a wretched night with a certainty of an emission before morning."

I looked the young man over, and then quietly asked: "Did you ever try the experiment of going to the water-closet instead of the house of prostitution!"

"Why no!" said the patient, in astonishment. "I didn't suppose it would have the same effect."

"How often do you go to the water-closet?"

"Usually every morning when I think of it. Sometimes omit it altogether."

"Just as I supposed. You are nearly always constipated, and strain considerably while at stool?"

"Yes, sir."

"You smoke several cigars a day, drink an occasional glass of beer or wine, and eat a good deal of meat, well spiced, salted and peppered, with rich gravies, sauces and condiments?"

"Yes, sir. I board at a good hotel and live nearly altogether on meat and the condiments you have named."

"You indulge in lascivious thoughts concerning women, tell and laugh at smutty stories, and enjoy reading books which contain such, and like to look at nude figures?"

"Yes, sir," frankly admitted the young man; "I have some in my pocket now," and he produced a handful of cheap photographs showing nude female figures in erotic postures, a couple of well-worn dog-eared "Marriage Guides," and several other publications of a decidedly salacious character.

"Just so! Now let us analyze your condition. In the first place, your use of tobacco, alcoholic stimulants and stimulating foods act upon the nerves and produce a morbid activity of the whole nervous system, but especially those of the sexual organs, causing the production of more semen than the lymphatic organs can absorb. This condition is aggravated fourfold by your lascivious thoughts concerning women, and your indulgence in impure literature and pictures. The

consequence is that an enormous quantity of semen is produced, gorging the vesiculæ seminales and the vas deferens. Now notice the position of these organs and their location directly between the bladder and the rectum," and I referred to one of my anatomical charts and illustrated what is shown on page 44.

"The reservoirs of the semen, in this engorged condition, press against the rectum on one side and the bladder on the other. Now, according to what you have said of your diet, you are living on constipating food, a large portion of which passes through the bowels undigested, lodging in the rectum at last in the form of hardened fecal matter, pressing against the vesiculæ seminales and vas deferens. According to your own statements this constipated condition sometimes continues for days. At all events you retire at night with the accumulations of the whole day pressing against the engorged seminal reservoirs on one side, and as soon as the bladder begins to fill up and press on the other, you have pressure and inflammation enough to ruin the morals of the whole United States of America."

"My God!" gasped the young man, "It's as clear as noonday to me now; but why haven't I realized this before?"

"Because nobody had sense enough or interest enough in your welfare to tell you. But now for

the remedy. Consign your cigars, vile literature, pictures, etc., to the flames. Burn them up so they will not damage anybody else. Stop your smoking and drinking, and as far as possible keep your thoughts on pure subjects. Seek the society of virtuous females and try to be worthy to associate with them. Cut down your meat diet and eat freely of vegetables, fruit and cereals. Use no stimulating condiments or sauces. Keep the bowels open and attend the closet *twice a day*, whether you feel the desire or not," and I gave him full instructions on these topics as they are discussed in this book and my other publications; also cautioning him to rise once in the night and empty the bladder, so as to keep the pressure of that organ from the seminal reservoirs. I dismissed him with words of encouragement and friendly interest, and had the subsequent satisfaction of hearing him report a complete cure, a mastery of his passions, and the possession of a magnificent manhood. Three years later I had the felicity of meeting him in company with a beautiful young wife and handsome baby, enjoying to the utmost the fruits of virtue, temperance, sobriety and health.

The simple prescription contained in the advice above given will cure ninety per cent. of all cases of involuntary emissions. In order to understand the cure of this condition the reader must under-

stand that *the damage does not consist in the expulsion of the semen, but in its overproduction.*

After the semen has been produced by the testes and carried to the vas deferens, it may as well pass out, otherwise it will remain until it is consumed in a kind of feverish combustion, which the engorged condition of these organs engenders. In most cases it is the engorged, feverish condition of these organs which suggests the dream, and nature responds to their call for relief by expelling the semen, by a nervous spasm which may or may not leave an impression on the mind in the memory of a dream. There is a wonderful reciprocal action constantly existing between inflamed sexual organs and the brain, by means of which the inflammation produces erotic thoughts and sexual excitement, and the excitement and erotic imagination reacts upon the inflammation, increasing it in turn, and this reciprocal action continues as long as the victim has any vitality to support it.

In the light of this explanation of the cause of seminal emissions, the folly of depending upon drugs for the relief of the disorder, while the exciting causes still continue, is fully apparent. Drugs may be used to paralyze the action of the testes, and the flow of semen be stopped, but this amounts to practical castration, and often does produce total impotence. To paralyze the action

of the testes by drugs, while they are whipped and stung to action by the use of stimulants and the unbridled sway of the passions, is very much like tying a horse's feet together and then whipping him to increase his speed.

Keeping the bowels open and free, by frequent defecation, is a most important matter to be observed. The position of the vesiculæ seminales and vas deferens, between the bladder and the rectum, renders these organs peculiarly liable to inflammation, caused by the pressure of hardened fæces accumulated in the rectum in constipated conditions. Constipation itself is sufficient to cause seminal weakness in all its forms. The bowels should be emptied in all cases before retiring at night, and twice a day is better still. It is well, also, to cultivate the habit of emptying the bladder toward morning, and a little forethought will soon enable the patient to cultivate the habit of awakening for this purpose.

Nearly all victims of nocturnal emissions will have noticed that the emission occurs toward the morning hours when the bladder is full, and there is pressure against the vesiculæ seminales from both sides. This pressure of itself is sufficient to excite the testes to the production of semen, and when continued for several hours an emission will generally result.

The bowels may be kept open and free without

the use of cathartics. Purgatives, so-called, are poisons, and produce the effect of moving the bowels simply because they are poisonous, and when introduced into the system all the forces of nature are aroused to expel the intruder. The mighty convulsion which follows moves the bowels, of course, and the undigested food, the poisonous substance, and a good deal of the vitality of the patient are expelled together. Calomel, which is a preparation of mercury, and the various salts of other metals are the most injurious because most poisonous and most frequently used. The so-called vegetable cathartics are hardly less so, for some of the worst poisons in the world are found in the vegetable kingdoms. They are all injurious, and all the more so because entirely unnecessary. Nature has placed within the reach of every man, simple, natural means for procuring a movement of the bowels and stimulating the action of the digestive organs without the use of poisonous minerals or vegetables.

"THE ART OF DEFECATION, OR CONSTIPATION CURED," is the title of one of my hygienic instructions, published in pamphlet form, which may be carried in the pocket-book, containing full and complete directions for the cure of constipation. It includes full instructions with reference to the correct "bill of fare;" what foods are proper and what are constipating; how to relieve constipation

without cathartics by a simple, natural means within the possession of every one, by which the bowels may be made to move within twenty minutes when necessary, with instructions as to the correct method of defecation. I do not publish this hygienic instruction as a discovery of my own, for the means employed have been used by the instructed for generations, but prevailing ignorance on this and other topics in physiology has prevented its general promulgation and acceptance.

The prevailing use of drastic purgatives is one of the inconsistencies of civilization. Many savage tribes know better, for they produce a movement of the bowels whenever necessary by natural methods. This instruction is one of the most valuable contributions to the relief of humanity. A prominent dry goods merchant of New York says: "This instruction should be on the desk and constantly before the eyes of every business man in the United States."

Ladies who suffer from chronic constipation and consequent womb difficulties will find this instruction invaluable. Price, one dollar. It is sent post-paid by mail to any address on receipt of price.

I never discuss this question of constipation and the use of drastic and poisonous cathartics that I am not reminded of the experience of a

prominent Kentucky politician while making a canvass for Congress in one of the rural districts of that state. The gentleman in question was a high liver and generally constipated, and on one occasion, while suffering from his prevailing malady, stopped over night at a farm house.

On retiring he asked his landlady if she had any cathartic pills.

No, she didn't have any pills.

The country people in that vicinity at that time were accustomed to resort to a dose of common bird shot when pills were scarce—a remedy, it must be confessed, not much more crude or poisonous than the deadly mercurial pill then in vogue.

So our politician inquired if his landlady had any shot on hand, and was told that the boys had used it all up in shooting blackbirds. But the landlady said she had something which would do just as well; she had a bullet! So she produced the bullet, and the aspirant for congressional honors, with a heroic effort, swallowed it. The next morning as he mounted his horse to continue his canvass, as the bullet had not been heard from, he ventured to express some fears to his landlady, lest such a large mass of lead might not find its way safely through the bowels.

"Oh, bless your soul," exclaimed the good old lady, "don't you worry about that. That same

old bullet has been through me and John and all the children a dozen times at least!"

It is contended by some high medical authorities that in some constitutions possessing a plethoric supply of blood and a general tendency to plethoric secretions, an occasional emission of semen is necessary to relieve engorged conditions of the seminal reservoirs, and that a nocturnal emission taking place in such persons once in a fortnight is a perfectly normal exhibition. These writers lose sight of the fact that the condition of the system producing this plethora is of itself an abnormal condition. It may not be possible to correct it in all cases, but it is nevertheless a departure from the normal line. The most that can be said in such cases is that an occasional emission of semen is no cause for alarm. It is better to be strictly normal, and I repeat, that a perfectly normal man will not eject the semen until it occurs at maturity in the proper sexual embrace. As most men, however, by reason of various inherited weaknesses, can never hope to be perfectly normal, it is well to caution young men against being unduly alarmed by the appearance of an occasional emission. The proper rule for all to observe is the removal of all exciting causes, the cultivation of a happy, pure frame of mind, an exalted morality, and a careful observance of the laws of diet, defecation, etc. If the constitutional

conditions are such that in spite of these precautions an occasional emission occurs, the individual should not permit the circumstance to worry him.

Instruction in the art of defecation is an important branch of education both of boys and of girls. By referring to the plate showing the female generative organs (chapter ii, page 48) it will be seen that the womb of the female occupies a position analogous to that of the vesiculæ seminales and vas deferens in the male; i. e., between the bladder and the rectum. Consequently it follows that the effect of constipation in the female is the production of diseases of the womb. I am often dismayed at the astounding ignorance displayed by parents and teachers having young girls in charge on this important topic.

I recently had occasion to visit a female seminary, and the principal showed me over the premises with great pride in the excellence of his appointments, which were in most respects commendable. I asked him to show me the water-closets. He looked surprised and arched his eyebrows, but directed me to a shed in the rear of the premises some distance from the dormitory and school rooms. I found a shed built over a hole in the ground, with a floor in which several square holes had been cut for the accommodation of the young ladies. There were evidences that some of the young ladies had mistaken the loca-

tion of these holes. I took the principal back there and gave him such a lecture on female culture as he had never heard before, and showed him that such a disgraceful condition of things was productive of more womb diseases in his pupils than his whole institution was worth, a thousand times over. I pointed out to him the inconvenience of such an arrangement, its consequent filth, and that any self-respecting girl would naturally postpone the call of nature as long as possible before going to such a place, and that this postponement produced chronic constipation and womb diseases, besides the exposure of the person in bad weather was productive of most serious results.

He excused himself on the ground that the accommodations were as good as most of his local pupils possessed at home, a fact which I fear was too true, but I had the satisfaction of seeing a comfortable building with clean seats erected adjoining the dormitory where the young ladies could have the protection and convenience due to their sex and age.

It is the first duty of every parent and teacher to see that the young girls and boys under his or her charge are instructed in all that pertains to the proper use of the body, *and of the whole body*. Not merely of the brain, the arms, the tongue, but of the stomach and bowels as well.

Chronic constipation is productive not only of seminal emissions in the male and of corresponding diseases of the womb in the female, but by reason of the inflammation of these parts induced thereby, it frequently causes erotic desires and loss of virtue in both sexes. Many cases of masturbation may be traced to this cause, and parents who prize the virtue of their sons and daughters should be particular to see that they are instructed fully in the art of defecation, and in keeping the sexual organs free from every inflaming condition. The boy or girl who is ignorant of these great facts is likely at any time to be in a condition which makes him or her an easy prey to the seducer. There is a direct relation between physical conditions and moral strength or weakness which is the necessary study of every one who assumes the sacred duty of guiding the growth of the rising generation.

The information contained in this chapter, when intelligently applied, will cure ninety cases in a hundred of seminal emissions and female irregularities. My professional experience warrants the belief that fully ninety per cent. of such cases arise from a constipated condition of the bowels, joined to impure habits of thought and action. Removing these causes, nature completes the cure by restoring natural conditions. When these simple directions fail to afford the desired relief,

the sexual organs have become debilitated by long-continued abuses or have always had a constitutional weakness inherited from diseased ancestors. When this is the case there must be applied to the sexual organs themselves a direct developing and strengthening treatment. It is useless to attempt to stimulate the growth of the organs or their return to normal action by the use of drugs. The treatment must be strictly hygienic, using natural means to produce natural results.

Some years ago I designed such a treatment, intended to develop to a healthy growth sexual organs which were below natural size by reason of the inheritance of these diseased conditions. I published it in a small pamphlet; giving full directions for self-application, as one of our Great Sexual Secrets (No. 2). It immediately had an extensive sale, and has increased in popularity with each successive year it has been on the market. Experience soon demonstrated that it would not only do all that was claimed for it in strengthening and developing small or dwarfed and impotent sexual organs, but it proved to be a specific cure for all weaknesses and inflammations of these organs, particularly in cases of gleet, stricture, seminal emissions, varicocele, elongated scrotum, inflammation of the urethra or bladder, and in fact the whole catalogue of local troubles

affecting these organs. Consisting entirely of direct local treatment with general hygienic directions as to diet, bathing, etc., it was found to produce a most salutary effect upon the nervous system. Persons possessing excellent health both sexually and generally have found a very happy tonic effect in following the directions contained in this publication. Cattlemen upon western ranches tell me that its use gives instant and grateful relief from the galling and stiffening effects of long horseback rides. It is unquestionably an invaluable instruction for the healthy as well as the debilitated, because its use can in no wise injure, but tends to a healthy development of the parts and the prevention of disease. Many men past middle age, who have lost the power of erection, have enjoyed a complete restoration of that function, as many grateful letters in my possession testify. I could fill the remainder of this volume with letters from grateful men and women who have been benefited by my advice in this direction, but as such matters are sacredly confidential when submitted to me, I do not publish these. Nor have I ever found it necessary, for my lectures and publications on these subjects stand on their own merits.

I confidently submit that the information contained in this work, together with our Great Sexual Secrets and Phrenological Examination, and

Written Delineation of Character, constitute a complete sexual education, by means of which every young man is placed in possession of the means of avoiding sexual evils and of learning the means of self-cure as far as science has developed our knowledge of human anatomy, physiology, pathology and therapeutics.

For further information concerning our Great Sexual Secrets and the means of obtaining them the reader is referred to the Appendix of this work.



CHAPTER VI.

THE EDUCATION OF THE SEXUAL INSTINCTS.



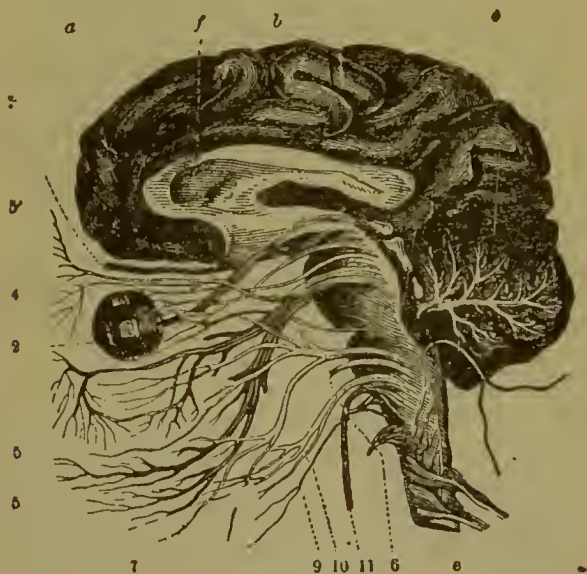
ENOUGH has been said in the foregoing chapters to give the unprofessional reader a general knowledge of the relation and functions of the sexual organs.

Up to this point we have been considering merely physical facts. I desire now to discuss facts that are both mental and physical, psychological as well as physiological. We have already noticed the wonderful correlation existing between the mind and the sexual organs, a relation which also extends to every organ of the body.

In the discussion of mental phenomena we deal exclusively from the phrenological standpoint. Those who are inclined to differ with us as to the truth of the phrenological theory are respectfully referred to our published works on that subject, where all their arguments and objections are fully answered.

mind, phrenology deals intelligently and offers a rational solution for all observed phenomena.

THE BRAIN is the organ of the mind. It is through the medium of the brain that the intelligence of man expresses itself. The brain is not a single organ, but a collection of organs, won-



Vertical Section of Brain.

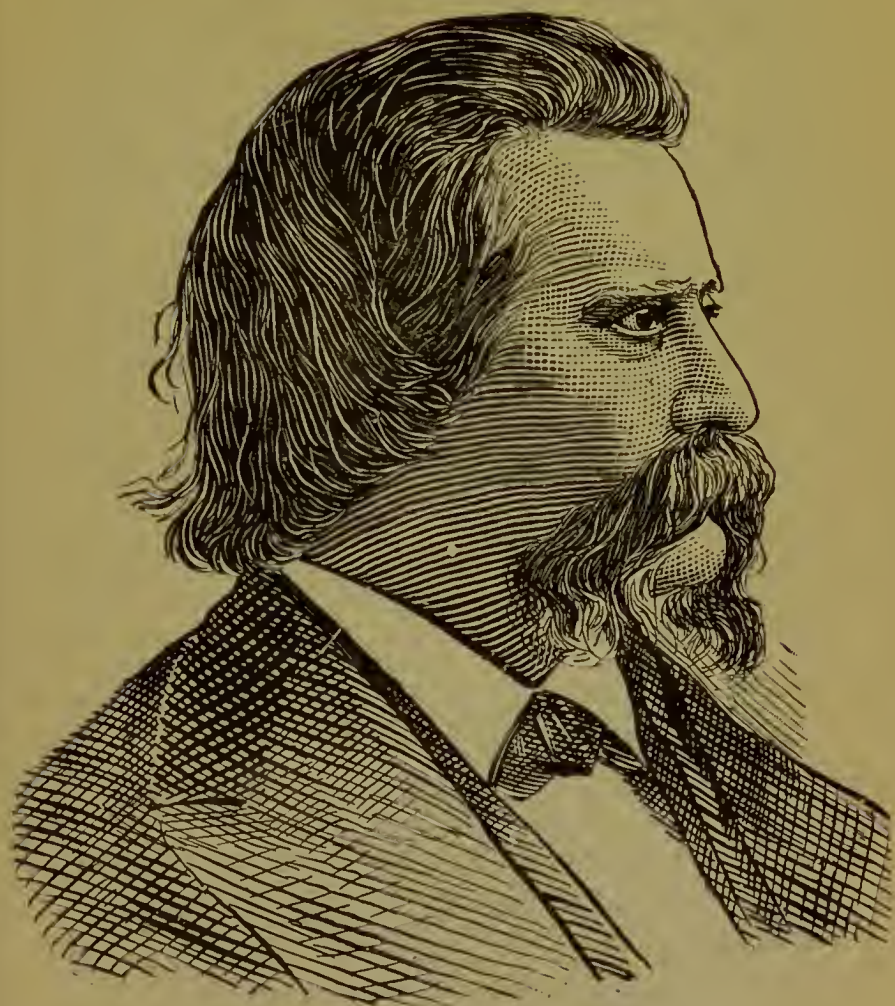
a, b, c. Cerebrum. *d.* Cerebellum.
2 The Eyeball.

derful in delicacy and complexity of structure. Upon the kind and quality of brain possessed by any individual will depend the kind and quality of intelligence manifested by him. Each portion of the brain is the seat of a particular kind of in-

telligence or sense adapted to the needs of man, and in the whole brain supplying every necessary emotion, impulse, instinct or sense. A large number of these special senses have been correctly located and form the basis of the phrenological delineation of character.

The Brain is divided anatomically into the cerebrum, or large brain, and the cerebellum, or small brain. The cerebrum occupies the upper and forward part of the skull, and contains the organs relating to the intellect, the moral sentiments, the self-sustaining propensities, etc. The cerebellum is located in the back and lower part of the skull, and contains the part of the brain devoted to the sexual or reproductive instincts.

A large cerebellum is indicative, not only of strong sexual physical powers, but also of strong emotions and impulses toward the opposite sex, desire for social and sexual association, and impulse toward reproduction. These manifestations are all included under the general term, Amativeness. Persons possessing large amativeness exhibit all the distinctive features of gender, love ardently, enjoy hearty caressing, and in the act of coition, properly performed, experience pleasures ecstatic and indescribable. When the development is inordinately large, the impulses are so strong that they frequently outweigh reason and the moral sentiments and result in licentious-



John A. Logan—A Good Masculine Head, Amateness Large.

ness. When the development of amateness is small, the individual displays a lack of sense in all sexual relations. The distinctive signs of gender are less conspicuous, the sexual instincts passive or wholly wanting; there is little or no desire to reciprocate or enjoy the demonstrations of love.



A well-formed Female Head and Face, with strong Social Development.

We find, therefore, from the teachings of physiology that the sexual emotion is a distinctive SENSE, and not only an important sense, but the most important, because it occupies a larger portion of the brain than is assigned to any other, and because it relates to the most important functions designed for the perpetuation of the race. As a special sense it is subject to all the condi-

tions which modify and control the other senses and emotions of the mind. By the application of proper influences it can be educated, restrained, increased, diminished, aroused or pacified, or even obliterated and destroyed altogether.

It is a lamentable fact that most teachers and parents are utterly ignorant and misinformed as to the true nature of the sexual instinct, and little or no intelligent effort is put forth to properly educate, develop and train this most important of all the faculties of the mind—a fact which in itself is directly responsible for nearly all the sexual immorality in society. On this topic our educators may be divided into two classes, the first comprising those who look upon the sexual instinct as a dangerous thing, to be suppressed, caged and thwarted on every occasion, and the second those who are indifferent on the subject altogether. By the first class two equally serious and deplorable results are reached. In those persons who possess weak sexuality to begin with, they succeed in obliterating the natural desires and impulses to such an extent as to make the victims of their system practically emasculated, devoid of gender and incapable of manifesting love and sexual enjoyment, while on the other hand, when this system of suppression is applied to those of naturally strong gender, it causes a rebellion and revolt of the strong natural

impulses to such an extent as to result in far greater excesses than would have ever taken place had no restraint whatever been imposed.

Indifference and no instruction whatever is preferable to a pernicious system of suppression of natural impulses. Nature will always work out correct results when she is not interfered with. Intelligent culture consists in simply removing every influence which is hurtful and unnatural and permitting the healthy growth and expression of the organization and its functionality.

As the young and growing human being is an intelligent organization, capable of appropriating facts and using them, it follows that a proper system of sexual education will be founded first of all upon a knowledge of sexual anatomy and physiology, which it has been the object of the preceding pages to impart. The structure and functions of the organs being thus generally understood, the reader is prepared to follow us through a line of physiological and psychological argument which will prove not less entertaining than instructive.

It must be constantly borne in mind, in order to properly understand the development of the sexual instinct, that correct results in character can only flow from a proper condition of the faculty. Any faculty of the mind may be perverted from its proper use or condition in two ways; it

may become inordinate, in which case the discordant result is caused by its becoming ungovernable and overbalancing the action of the other faculties of the mind, or it may be rendered inactive, dwarfed or paralyzed in its action, in which case a lack of sense is displayed which is often as serious an obstacle to happiness as the inordinate manifestation is productive of miserable results.

It should be also borne in mind that every normal impulse of every faculty of the mind is good. Consequently every normal impulse of amateness is designed to serve a good purpose, and in its normal exercise we see everything which makes the sexes attractive to each other. The gallantry of the male, the high-spirited courage, the dignity and pride of manhood, the love of the consort, the affection which prompts to gentle caressing and endearment, the modesty of the female, the pride in personal appearance, the admiration which the female bears for manly qualities, the devotion to the interests of the lover and husband, all personal beauty of either sex, centre around this faculty and it ennobles, electrifies and strengthens every element of the character. When it is normal in its growth and exercise, it is one of the greatest safeguards to morality. This last statement brings us to the enunciation of a great principle, namely:

Sexual vices arise from inordinate development of the sexual instinct, and also from the lack of development.

Some of the most abandoned rakes and prostitutes I have ever observed have been found to be exceedingly deficient in amateness. They were incapable of appreciating true love and were insensible to a proper passion. I believe that the popular prejudice against the faculty has resulted in a fruitful harvest of abandoned men and women destitute of a proper sense concerning sexuality, and consequently incapable of acting correctly in sexual matters. My experience also warrants the belief that there are more cases of depravity arising from a lack of this sense than there are arising from the inordinate development of it. Either phase of the subject is inharmonious, and the effort of every parent and teacher should be toward a symmetrical and normal development which every young person should also understand and strive to attain for himself.

In order to attain a normal development and use of the faculty of amateness it is necessary that the same principles should be applied to it that are used in the education of any other. These principles involve the use of the faculty in a proper way, and contact with the conditions necessary for its action with proper restraint against its abuse.

Suppose, for illustration, a boy is to be educated in the musical faculties. The pupil must be taught to use these faculties in distinguishing tones and producing them. He must be brought in contact with musical instruments and taught their qualities and use, and he must be restrained by the conscientious teacher from producing discords. These propositions seem simple enough when stated in regard to a line of education with which nearly everyone is familiar; and yet, strange to say, the very teachers who will recognize these conditions as absolutely necessary in training one faculty, will abandon every principle of common sense and reason when another faculty, viz., amativeness, is involved. The fact is most people are afraid of amativeness, and are so frightened for fear their children and pupils will develop into rakes and harlots, that they abandon common sense in a frantic effort for security which can only come with knowledge and proper culture. They have also overlooked the greatest factor in human character, which is the natural impulse to do right, which is always present in every boy and girl, and will always assert itself unless obliterated by the conditions imposed by the parent, teacher or surroundings. From this frightened condition of society in regard to sexuality has arisen three great errors, as far-reaching in their disastrous effects as they are wrong in principle,

viz.: (1.) The discouragement of natural forms of social contact between the sexes. (2.) The separation of the sexes in schools, churches, and social life. (3.) Enforced ignorance of all matters pertaining to the sexual organization.

These three errors, in fact, form the counter propositions to the conditions I have stated as necessary to the proper education of any faculty. We may state the case as follows:

Proposition 1. It is necessary to the proper use of the faculty of amateness that natural forms of social contact between the sexes should be encouraged.

Proposition 2. Contact with conditions necessary for the proper action of the faculty can only be supplied by contact with the object of its existence, viz., in the mingling of the sexes in schools, churches, and social life.

Proposition 3. The proper restraint against the abuse of the faculty can only be supplied by a knowledge of the sexual functions and their correct use.

We will consider these three propositions and advance a few arguments in support of them in the remainder of this chapter.

Natural forms of social contact are absolutely necessary to a healthy development of proper sexual conditions. The softening, humanizing influence of correct female associations upon the

character of young men is well known. Boys who have been deprived of association with mother and sisters are inferior in manly qualities



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Kansas City, Mo.

Bilious Mental Motive Temperament; Strong and Responsive Quality; Splendid Executive Abilities; Strong Social Nature; Admirable in Business, Fraternal and Family Relations.

to those who have enjoyed such association, other things being equal. The introduction of lady typewriters and clerks in business offices has

worked a wonderful change in the character of the men with whom they are associated. But we contend that this association is not confined in its good results to the male sex. The female is also benefited by coming in contact with men in domestic, business or social relations. Each sex really craves this association, and in most cases gratifies it, by fair means or foul, as soon as sufficient age is reached to give the individual control of his own associations; but in too many cases it is gratified at the expense of morals, because the sexual sense has not been educated, and in its crude manifestations we have immoral results, caused largely by the lack of that discriminating taste and appreciation of correct conditions which comes with education.

If a boy should be kept from coming in contact with musicians and musical instruments until he reaches sixteen years of age, and then, without any instruction, he should be requested to associate with both and produce harmonious results, it would be fully as reasonable as to expect young men to display a proper state of sexual morals under the present system of education, which practically deprives them of all sexual association until they reach the age when sexual passion is at its height, and are turned loose upon society with no knowledge of the subject, but with a volcano of suppressed passion and morbid impulses,

existing in all cases where the sexual impulses have not been entirely obliterated.

Consider the average school. In most "well regulated" (?) institutions the line of demarkation is as sharply drawn between the sexes as a similar line is popularly supposed to be drawn between the sheep and the goats at the great occasion of final judgment. If the pupils of both sexes are permitted to study and recite in the same room, the girls are huddled together on one side and the boys on the other. At recess the same distinction is observed. In most cases separate play grounds are provided, with a high board fence between. The teachers tacitly, if not in terms, instill the idea into the young minds that there is something disgraceful in intimate association and contact. I well remember in some schools I had the misfortune to attend, that one method of punishment inflicted on refractory boys was to compel the culprit to go and "sit with the girls." I remember, also, that some of the youngsters who possessed unusually natural impulses were, to their credit, frequently in this kind of disgrace.

"What!" exclaims some startled educator, "would you have the boys and girls associated promiscuously in our schools?"

No, not promiscuously, but systematically and intelligently. If there is any place under the blue canopy of heaven where boys and girls should

associate and mingle, it is in the school room and on the play ground, under the supervision of intelligent and conscientious teachers. In the school room they should sit together in couples, with frequent changes of partners, but associated—boys with girls and girls with boys; and if a punishment is to be inflicted, let those who have done wrong be compelled to sit apart from the rest, in temporary disgrace and ostracism and exemplifying the separation from society which ought to be imposed upon criminals.

There is nothing more healthful or more conducive to the development of symmetrical character than the innocent romping games of childhood, participated in by both sexes under proper restrictions. Dancing is the natural expression of normal amateness in the young, and under proper restrictions is a most excellent branch of education, not to be ranked inferior to mathematics or the sciences. I am fully aware of the storm of opposition which this statement will call down upon my head from those zealous but misguided moralists who look upon dancing as the direct highway to the infernal regions, and I am quite ready to accept the issue and debate the ground.

The question of dancing presents an exact measure of the status of public opinion on the issue of sexual education, and we find for the

most part society divided into two classes, viz., those who are indifferent altogether and permit young people to indulge in every form of sexual dissipation without any attempt to educate or restrain, and those who believe in absolute repression. There are just a few people who exercise common sense on this, as on other topics, but unfortunately the great mass of morally disposed people, especially the leaders in religion, have allowed their wits to desert them, and in the effort to maintain purity they have sacrificed nature. We find, therefore, in nearly all communities where the religious and moral element is in the ascendancy that the young people are brought to this dilemma. In order to obtain the advantages and associations of religious denominations they are compelled to forego the exercise of many of the best and sweetest impulses of nature and deny themselves the pleasures of natural sexual association, as expressed in dancing, skating, and a great many similar amusements. While on the other hand those who wish to enjoy these amusements and natural gratifications are confronted with the fact that few opportunities are open to them except in associations that are impure and promiscuous, because of the great withdrawal of patronage caused by the subtraction of the religious element. When the religious teachers of the country rise to the greatness of their position

and control the dance, and control the skating rink, and all other forms of legitimate sexual association, giving the young men and women of the moral contingent the full benefit of these enjoyments under the restrictions of good, intelligent supervision, there will be fewer rakes and prostitutes on the one hand and fewer emasculated saints and debilitated angels on the other.

The demoralizing effects of these errors are nowhere better illustrated than in those country churches where the congregational usage separates the sexes. Instead of a family proceeding to the house of worship and sitting together in the conscious pride which ought to arise from the relationship, they will scatter over the church, the father associating, perhaps, with the deacons and "pillars of the church," the mother with the staid matrons, the young girls casting sheep's eyes at the young men on the other side of the congregation, and the boys in the back part of the building hatching up mischief and paying attention to everything but the ostensible object of worship. When the congregation is dismissed they walk out like so many cows, and probably commit some sexual abomination before the sacred day is spent. It is impossible for a pure sexual love to be developed under such conditions. Everything is warped and twisted by a prudish sentiment which often amounts to actual vice.

The family, the school, and the church should be the natural channels for the healthy association of the sexes. In the church the family should sit together and testify, by their public association and decorous behavior, the pride and dignity of the relationship. Young gentlemen and ladies can certainly be as dignified and reverential together as they can possibly be apart. There is nothing in the whole realm of social deportment more elevating, dignified and commendable than to see a manly, moral and intelligent young man escort a refined and beautiful young woman to church and take seats in the pew belonging to or habitually occupied by the family of one or the other. It is the embodiment of respectability.

In games, dancing, skating, in attendance upon school and church, and in the various forms of social commingling, the faculty of amateness has its legitimate use and finds the conditions necessary to its proper action during the period of growth previous to its ultimate destiny in marriage.

The reader will observe that I do not advocate the unrestrained exercise of this faculty. I would not ask for unrestrained association of the sexes under any circumstances, as there are always enough of the impulsive and reckless elements present to make such association undesirable. Unrestrained church-going is just as likely to

produce immoral results as unrestrained dancing. Hundreds of girls have been seduced at camp-meetings. But neither unbridled license nor austere repression is what is needed. Let everything be natural; let everything be done openly and respectably; remove from the minds of the young the impression that amative association must be clandestine, and let the moral, the religious, the respectable members of society do their part in the social compact, and provide proper means for the normal contact of the sexes, and sexual education, with attendant morality, will be an accomplished fact.

This plan presupposes that the young shall be instructed in the proper use and abuse of the sexual functions. The boy must understand what he is, and the girl must understand herself. Each must be taught the value of the other as a factor in reproduction. The highest ideal must be inculcated as to the future destiny of both. When the boy and girl understand the pleasures that are in store for them by the preservation of healthy sexual conditions, and also realize the fearful penalties of sexual sins, the natural impulse of each will be to do right. They will also act reciprocally upon each other to check any advance toward immorality. The ignorant girls are the ones who fall a prey to the seducer. The most abandoned rake would hesitate before he would

make an immoral proposition to a girl that he knew to be thoroughly informed upon these vital topics. And the boy and girl associating together, each knowing the value and proper use of the functions of the sexual organization, and each conscious of the other's information in the same direction, would be held in check, by mutual respect and approbation, from any advance toward impropriety. Knowledge of ourselves and knowledge of each other are the strongest safeguards to morality, while mutual ignorance will strongly tend to mutual vices.

The sexual instincts should also be cultivated to the extent of a mutual relish for this association. The youth should know that it is proper and right for him to admire beauty and grace in the opposite sex, and that his pleasure in contact—touching, dancing, and social amenities of all kinds—is as legitimate as his enjoyment of the perfume and color of flowers. He should be taught to have a discriminating sense, to judge of excellencies and defects, and to look upon the other sex with pleasurable sensations and emotions, and to express the same in compliments and courtly behavior. He should understand the difference between the natural pleasure which each sex should minister to the senses of the other and the lustful emotions arising from a perverted sexual instinct. Every young man should

be a connoisseur of female beauty and sexual development. Every young woman should possess an equally well educated, discriminating judgment of manly attributes. In this way a proper development of all that is manly, womanly, graceful, and wholesome would be secured, because each sex would act as a censor of the other. To secure the proper sexual development of our young men and women we must commence with them as boys and girls. A proper sexual development must be made attractive to them, precisely as music is made attractive, by teaching them to understand it and furnishing them with the proper media for its natural expression. Prostitution must be made offensive as discords in music are offensive, by training the senses to discrimination. When the principles herein explained are understood and applied by our parents and teachers, morality will abound, because it will be made attractive, and immorality will decrease, because an enlightened understanding of natural conditions has made it hideous.



CHAPTER VII.

MARRIAGE.

THE period of maturity being reached, the natural destiny of healthy beings is reproduction. It is natural to exercise the re-



productive function at maturity, and up to that period the education of the youth should be carefully directed to the development of reproductive power and the careful conservation of it, so that at the period of maturity he may rejoice in the superlative excellence of his fitness for that office. The

female, likewise, should be educated to the same high standard of reproductive excellence, and should come to maturity with a full understanding of all the functions of maternity and with a con-

scious pride in the superb womanhood which she possesses, constituting her the fit receptacle for the deposit of the life germs and the subsequent phenomena of gestation.

That the reproduction of the race may be accomplished in the best manner possible and in strict accord with the laws of nature the institu-



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Large Conjugal Love and Social Faculties; Eminent
in Business; Noted for Social Enthusiasm
and Warm Attachments.

tion of marriage exists, and is recognized by society as the only proper ultimate association of the sexes for reproductive purposes. It is a natural institution when properly consummated, as the phrenological development of man conclusively proves. In a natural state some animals

associate promiscuously; others choose mates for life or for the season of reproduction, and remain constant. Those who mate are developed largely in that part of the occipital region denominated "Conjugality" by phrenology. All men have this faculty in a greater or less degree. Those who have it large are remarkable for constancy of affection for the consort. Those who have this organ small are, to that degree, incapable of the strong conjugal attachment which distinguishes the others; but in such cases it should properly be regarded as a deformity—a lack of sense—and as such it frequently shows itself in a lack of conjugal affection and courtesy, and even in adultery and fornication where the moral nature is not sufficiently strong. A correct marriage implies the following elements, all of which are necessary to the accomplishment of its purpose and the welfare of the parties:

1. The union for life of the parties, who should be both healthy and mature, and properly related as to age.

2. There must be such physiological conditions as will result in the improvement and preservation of the parties in health, the improvement of offspring, and the perpetuation of the race.

3. There should be such harmony of mental characteristics that the parties may enjoy amiable association and agreeable companionship.

4. There should be such physical and mental characteristics as will conduce to mutual helpfulness in financial affairs and the maintenance of the establishment.

The attainment of these desirable consummations depends upon the simple observation of natural laws; laws which are not very hard to comprehend and whose workings are not hidden from observation. It is surprising, in view of the palpable results of violations of the natural laws

governing marriage and reproduction, that they are not better understood, more eagerly studied, and more implicitly obeyed.



Consumptive—In-
eligible.

The primary object of matrimony being the perpetuation of the race, and as all the weaknesses of parents must necessarily be reflected in the offspring, it follows that candidates for matrimony must be required to be healthy. When we become entirely civilized there will be little or no sickness, but persons who are afflicted with constitutional diseases will be debarred from reproduction.

In the meantime it is the privilege of every rational man or woman who is seeking a consort to enforce this rule in his or her individual case. An enlightened conscience will prohibit any indi-

vidual whose system is poisoned with the virus of transmissible disease from burdening posterity with a reproduction of these evils. Those who possess healthy constitutions, in the exercise of sound reason and conscientious prudence, with proper regard for the welfare of both themselves and their offspring, will, in selection, avoid those who suffer from any constitutional or hereditary taint. The importance of this doctrine in its effect upon the welfare of society cannot be overestimated, and in its enforcement the impulses of benevolence should never be permitted to outweigh sound judgment. There are persons who have a kind of morbid benevolence



Debauched—Ineligible.

which prompts to the love of the weak, the infirm, and the suffering. Such persons, obeying a morbid impulse, will select a consort exhibiting every mark of a demoralized constitution. The result is a pitiful exhibition of diseased and infirm offspring, perpetuating the disorders of the parents and multiplying them. Such persons should exercise their benevolent impulses as nurses in hos-

pitals, etc., where the result would be beneficial and the exercise normal. It is not advisable to start a family hospital and create diseased offspring to fill it.

There are in every community large numbers of men and women who, by sexual excesses, abuses or misfortune, have debilitated the sexual



Superb Offspring.

organs to such an extent that they are practically emasculated. Cases of impotence in the male and derangements of the menstrual flow in the female, which baffle incompetent physicians,

are often advised to marry for the hope of a cure. It is the purpose of this volume to teach the reader how to avoid such a calamity by making a proper selection of a healthy consort. The existence of any disease of the sexual organs especially renders the individual unfit for marriage.

Unless the male is in such a condition as renders him capable of producing a perfectly healthy quality of semen, and unless the sexual organs are in such a condition as enables him to perform the act of coition in a perfectly full, complete, and satisfactory manner, the attempt to assume

the obligations of marriage and to create offspring will result in mortification, impaired progeny, and conjugal unhappiness.

The female must likewise be capable of producing a properly vitalized and perfect ovum, and of performing all the functions of gestation, besides coming to the act of coition in a condition which insures her enjoyment and hearty satisfaction. When conditions other than these exist, there is sure to be the most deplorable results.

In view of these facts the instructions contained herein on the selection of well sexed and vigorous consorts are commended to the careful study and reflection of the reader.



Puny Offspring.

The intimate association of the parties in marriage makes the transmission of every constitutional disease from the diseased consort to the healthy one almost inevitable. Persons with sound constitutions marrying those afflicted with consumption are, in a majority of cases, compelled to yield to the same calamity. Persons afflicted with insanity in any form will impart to the consort a derangement of the mental functions. Of course, in all directly contagious disorders, such as syphilis, etc., no argument is necessary. The principle involved

is, that in the intimate association of marriage the constitutional conditions are largely interchanged, and when constitutional disease is actually present, both parties will inevitably suffer.

The reader will draw the proper distinction



Immature,

here between constitutional disease and constitutional weakness, as mentioned in another part of this work, where those having constitutional weaknesses are advised to marry those having corresponding elements of strength. Constitutional weakness may exist without any implication of disease, and the weakness may be overcome

by a proper association. Marriage being, therefore, the natural condition of mature, healthy men and women, every one who comes within that description should marry, unless extraordinary circumstances furnish sufficient reason for celibacy.

Persons who are not mature should wait until they are. The marriage of children is an unnatural thing. It is a disastrous thing. It is the plucking of unripe fruit. And just as the plucking of unripe fruit will arrest its development and cause it to shrivel and wither, so premature marriages result in the destruction of both the mental and physical vigor of the victims. When both parties are immature and reproduction is delayed until the period of maturity is reached, the consequences are not so serious; but instances of this kind are extremely rare. Where reproduction results in such cases, or where one of the parties is immature and the other mature, the progeny is inferior in mental and physical attributes.

There is a great loss of vitality in bearing offspring prematurely. Where the mother is herself immature, nature needs all the forces she can command in building up the constitution. When the forces of nature are subtracted from this office and directed to the growth of offspring, the results are damaging in the extreme.

The bad results of premature indulgence in sexual commerce have already been discussed in this volume.

Some of the worst cases of conjugal unhappiness I have ever observed have resulted where the wife was immature and the husband mature, and from causes directly traceable to this fact.

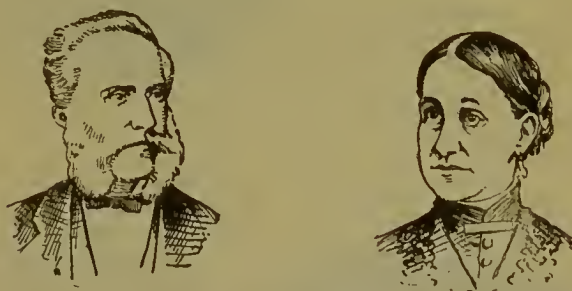


Harmonious Ages.

A violation of a natural law is sure to bring punishment.

As the age of maturity is usually reached at from 18 to 23 in the female, and from 23 to 28 in the male, it follows that to be strictly natural the marriage should take place at that age, and that the wife should be from three to five years the junior of the husband.

When parties marry later in life the same rule should be observed. The conditions of sexual



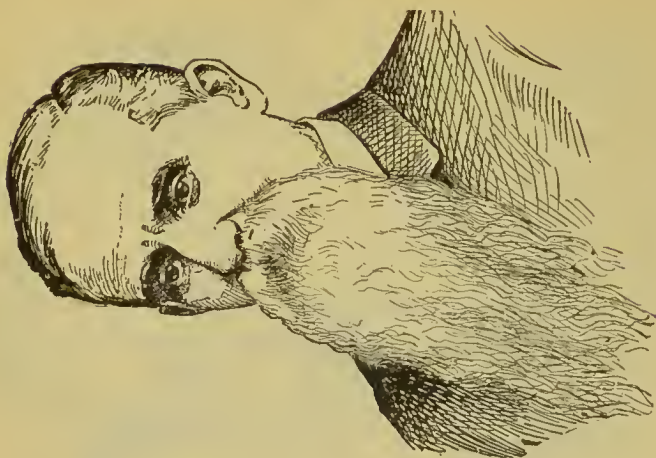
Harmonious.

association are much more beautiful and harmonious where the parties stand in relatively the same stage of sexual development. The experiences of life, the stage of passion, the capabilities of action, and the balance of sexual magnetism are all correctly associated in such marriages, while all natural instincts and natural laws are violated in marriages which are not in conformity to this rule.

One of the most common forms of legalized prostitution is seen in the marriage of young women



Youth.



Senility.

Inharmonious.

to old men. In these marriages every natural instinct is disregarded, every law of nature violated, every principle of decency obliterated; but it is not only tolerated by society, sanctioned by churches, and encouraged by parents, but is often courted by the misguided and ignorant victims themselves. There is no more melancholy sight on earth than to see a woman, in the beauty and fragrance of her youth, bestow her treasures of sexual wealth upon a decrepit and senile man who has passed the period at which he was capable of enjoying them. The consequences of such marriages are deplorable in the extreme, and it would require a larger volume than this to present even a synopsis of resulting evils, but the following are sufficient to stamp such abominations with the stigma of abhorrence in every healthy and well-balanced understanding.

In the first place the disparity of ages causes reflections to be cast upon the virtue of the wife, and she is constantly made the target for seductive immoral propositions. In too many cases seduction results; the senile partner having aroused the sexual desires he is unable to satisfy, the woman naturally looks elsewhere for gratification. Where the wife remains true to her unnatural spouse, it is at the expense of her natural sexual gratifications. The ardent love of a youthful nature can never be satisfied by senility.

Secondly. Intimate association and sexual contact by a young person with one who is on the declining side of life is at a fearful expense of the junior. The declining vitality of the aged saps that of the young, and premature debility results.



Domestic Discord.

For this reason children should never be permitted to sleep with aged persons, and in the intimate sexual association of marriage the influence is infinitely worse.

When the female is well sexed and possessed of normal sexual desires, the effort of an aged partner to satisfy them will rapidly destroy his constitution. An eminent medical authority has

well stated that every time an old man indulges in the act of coition he drives a nail in his coffin. Cicero being asked, when at an elderly age, if he still indulged in the pleasures of love, replied: "Heaven forbid! I have forsworn it as I would a savage and furious monster." The continued copulation of old men with young women, in marriage or out of it, is disastrous in the extreme to both parties.



Inharmonious. She has taken a boy to raise.

The most important consideration, however, is that of offspring. When there is a great disparity of age the offspring are sadly deteriorated. The children of aged parents are never vigorous, healthy, or long-lived. Nature provides against this in normal marriages by causing the reproductive function to cease in most women at middle age. It is only when old men marry young women contrary to nature that they become parents in old age and their deteriorated progeny remain behind them as a shameful monument

to their own stupidity and disregard of natural sexual instincts.

Many marriages consummated between healthy persons properly related as to age result in disastrous effects upon the health of both by reason of improper physiological conditions. There are certain organizations that are naturally antagonistic to each other, and though both parties may have the most conscientious solicitude for the welfare of each other, the very association itself is disastrous. The continued intimate association of marriage results in such a culmination of antagonistic elements as to produce various diseases and shorten life. There are, on the other hand, certain combinations of temperaments that produce most harmonious and beneficial results, and mutual improvement is noticeable from the very beginning of the association. It is necessary that the young people of this country should be educated up to the knowledge of the great fact that it is not merely a good healthy man or a good healthy woman that is necessary to constitute a proper husband or wife. They must also comprehend the fact that for every type of character there is required a certain kind or type of character in the consort aside from individual excellence, possessing certain physiological peculiarities suited to each case, in order to have conditions favorable to mutual physiological improvement.

The general rule in such cases is the selection of a *complementary* character. Not an opposite or similar character, but one possessing elements of strength necessary to round out or fill up the

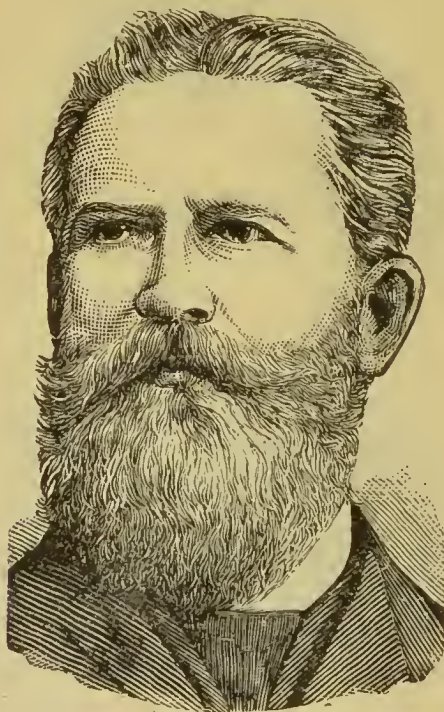


Bilious Temperament.

measure of the character of the consort to completeness.

Those who possess any constitutional weakness must avoid a similar weakness in the consort. Persons possessing an excess of any constitu-

tional trait should marry those whose organizations tend in an opposite direction, but not to too great an extreme. As far as the temperamental conditions are well balanced and as they should be, a similar condition in the consort is no disadvantage.



Sanguine Temperament.

As a general rule, also, the sanguine temperament should mate with the bilious. The ruddy complexion of the sanguine or blonde temperament indicates a vigorous circulation, upon which this temperament depends for its distinctive char-

acteristics. The bilious or brunette temperament possesses usually stronger bones and muscles than the sanguine, with deficient circulation. When these qualities are added together in the parents the result is favorable to physiological improvement of both, and these beneficial results are multiplied in the offspring.



Grover Cleveland—Vital Temperament.

Persons possessing an excess of vitality should marry those having less of that element, but stronger bones and active brain. Those possessing a large development of the motive temperament should select those having strong mentality and vital force. The mental temperament needs

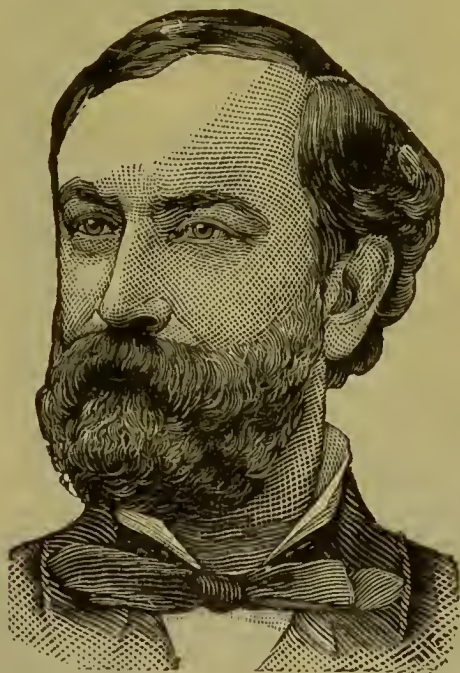
the reinforcement incident to the vital and motive development, and thus the rule of complementary selection applies to all phases of character and consequent development. The reader who desires to study the full statement of this interesting



Motive Temperament.

law of complementary association is referred to my published lecture on Matrimony, where the arguments in favor of it are stated at length. It is sufficient for the purposes of this volume to merely state the principle upon which correct physiological association rests, which is as follows:

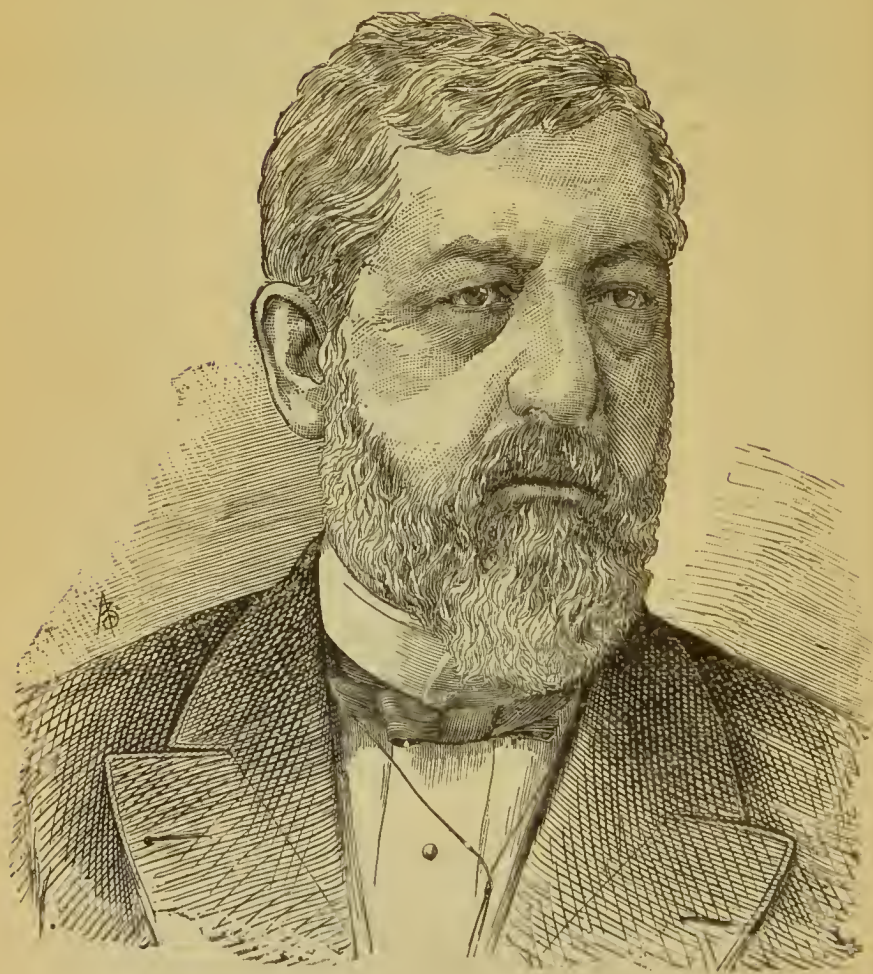
Physiological characteristics are susceptible to great modification by association. Persons who live together become more and more alike. There is a physiological and psychological contagion in association which literally amounts to an absorp-



Wm. F. Vilas—Mental Temperament.

tion of character. The grand rule of adaptation may be resolved into this statement:

Consider the physiological differences of the parties, and also those points in which they approach similarity. If there are similarities of constitution denoting a tendency to an inordinate development or weakness of any important organ or system



James G. Blaine—Sanguine, Mental, Vital Temperament.

of organs in the body, the conclusion is unfavorable. If there are physiological differences of an important nature, consider whether both parties would be benefited by modification resulting from development toward each other's peculiarities.

The foregoing rule is applicable to all cases involving simply pathological conditions. There



Vital Temperament.

are other conditions, however, which must be taken into consideration in making a scientific adaptation in matrimony, chief among which is one topic which I now proceed to discuss, which is

THE ADAPTATION OF THE SEXUAL ORGANS.

It is an anatomical and physiological fact that the size of the sexual organs varies greatly in different individuals. The penis in the male will vary, in a state of erection in different men, from

two inches to ten or more inches in length, and a corresponding diversity of circumference. There is also a wonderful diversity in the general form of the organ. Some physiologists, in commenting on this fact, have stated that the size of the penis is in general proportion to the size of the man—a most egregious error, as any one who has ever made many examinations of sexual organs would testify. The size of the man is of itself no indication of the size of the penis, as I have examined men who stood six feet in their stockings and weighed over two hundred pounds who had sexual organs that a school boy would be ashamed of. While some men, who weigh less and look like they would not amount to much in a physical contest, will carry organs that would do justice to a stallion!

The vagina of the female presents as much variety of dimensions, and with as little correspondence to the general size of the person. Some, in fact, are only rudimentary, and when coition is attempted with a man of moderate sized penis the result is excruciating pain. In many cases coition is absolutely impossible, and an inconsiderate and ignorant man is likely, in the ardor of passion, to do irreparable mischief in attempting to force an entrance. Such cases are of course abnormal, but they exist, and this warning is well to be remembered. In cases of

perfect health and natural formation, however, there is great diversity of structure. The vaginas of some females are very short, and the muscular coats firm, and the entire formation compact and unable to yield to any considerable dilatation without a rupture of the parts, while others are long in the extent of the canal, loosely constructed, and seemingly capable of a wonderful degree of dilatation sufficient to accommodate the largest penis.

These differences of structure are important, and are in accordance with Nature, who always has a purpose for every difference in the structure of organization. The existence of such diversity, however, implies a great law of adaptation in matrimony which is universally overlooked, and with the most serious consequences. Parents will carefully educate daughters and sons with the utmost solicitude for their welfare, but when marriage takes place they never give a thought to the question of physiological adaptation. Yet in the topic we are now discussing is found the awful secret of a majority of unhappy marriages, particularly those followed by the destruction of the health of the wife, which is too often sadly the case. Here are the mathematics of the subject, and you may figure out the results to suit your own cases.

If a man having a ten-inch penis marries a

woman whose vagina measures three inches, there is just seven inches of dislocation implied for the womb and its appendages, and there is usually one hundred and fifty pounds or more of amorous, ardent, ignorant and inconsiderate manhood behind the penis to make that dislocation doubly sure. There are thousands of married men who destroy the health of their wives and tear and lacerate the parts every time they copulate; and while they are satisfying their passions with the vehemence and ardor of ignorance, and the wife is cringing, shrinking and suffering excruciating agonies, they wonder why she doesn't enjoy it and want it oftener.

When the conditions are reversed and a man with a two-inch penis marries a woman with a ten-inch vagina, there are eight inches of "slack" that are not "taken up." At the first glance this does not seem to be as serious a condition as the other, but experience proves that it is quite as deplorable in ultimate results. An important fact in this consideration, which is not generally known, is, that the principal pleasure of the female is derived from the titillation of the mouth of the womb by the head of the penis, and the contraction of the muscular walls of the vagina around the penis. When the sexual organs are perfectly adapted, the result is exquisite pleasure on both sides, and a mutual satisfaction and enjoyment.

When the penis is too short, the greater part of the pleasure is lost to the female, and the muscular contraction will not have anything to contract on. The consequence is, in such cases, that the male soon reaches the climax and leaves the female unsatisfied, while the embrace has had the effect of arousing her passions and charging her sexual organs with an increased flow of blood, and she is left in a feverish, unsatisfied, and often furious state, which, when often repeated, produces the most serious form of womb disease, and may even produce insanity, or what is equally as bad, a morbid sexual excitement, which will seek gratification in masturbation or in prostitution. The effort which the female will make in such cases to bring the womb in contact with the penis will often produce a turning of the womb from its natural position, amounting to permanent dislocation with all of its attendant evils. The intense excitement of the organs without the proper gratification tends to produce ulceration, leucorrhœa, prolapsus uteri, deranged menstruation, and the whole train of female sexual disorders, besides producing the most damaging effects upon the mind, and consequent unhappy feelings and relations between the parties.

This great physiological fact of the vast difference in the actual dimensions of the sexual organs and the awful suffering entailed by the disregard

of the possibility of an inharmonious relation between the husband and wife leads us to state the following proposition:

In order to constitute a marriage it is necessary that there should be a harmonious relation in dimension between the penis of the husband and the vagina of the wife; and the relative dimensions of these organs and the probable consequences of coition must be determined before the marriage, or it cannot be sanctioned upon any principle of humanity, decency, safety, or personal comfort.

The question naturally arises, How is this to be determined? and, indeed, nations have grappled with this problem, and laws and social customs, without number, have prevailed, having for their ultimate end the determination of this relationship. In some countries the necessity of this knowledge has been so far recognized that the young people have been allowed a period of betrothal, in which coition was actually allowed; and if results proved painful or unsatisfactory, separation resulted without scandal. Society at present sets a higher value on the virginity of the young wife than it does on her subsequent health, and most women would prefer to run the risk of an unnatural marriage than to submit to a period of trial with the possibility of being rejected as "damaged goods" or as unfit for use. The real fact is that neither of these alternatives should

be presented. There is no necessity for the barbarism of either. I regard it as a barbarism to compel a woman to submit to a period of trial before marriage, or to endure martyrdom after it, and both are equally unnecessary.

I have solved this problem, with many others, and unhesitatingly announce that it is entirely possible, in the exercise of enlightened judgment and observation, to adapt parties to each other in matrimony by a method based upon Natural Law which insures such a close approximation of identical dimension in the relation of the sexual organs as to practically obviate all danger of the horrible consequences attendant upon a maladaptation of the parts. I grappled with this problem for years, confident that there was such a solution in the discovery of a law of nature which when followed would yield harmonious results. I found it at last, and for years I have been writing descriptions of sexual consorts for men and women based upon the application of this rule, and thousands of marriages have been consummated according to my directions without a single case producing unhappy results.

I have never witnessed a happy marriage where the conditions of adaptation were not strictly within the provisions of this great law of nature. In all cases where enjoyable sexual relations have existed between the parties this law has been

conformed to. In nearly every case of conjugal misery which has been brought to my notice I have found that this law has been violated to a greater or less degree.

Regarding the discovery of this law as one of the most valuable ever vouchsafed to man, and realizing its importance in a professional sense, I have withheld it from publication. My patrons get the benefit of it in the written description of the adaptation in matrimony in my "Phrenological Chart and Written Delineation of Character." Those who follow the instruction therein contained find that the results are entirely satisfactory. The secret lies in the fact that there are certain combinations of types of physical development which are harmonious, and others that are not. What those types and developments are, and how to adjust them, is a secret known only to myself and to no other person whatever. While I am in the field it must remain a secret, because it is the only way in which I can derive the benefit due to the discovery. It cannot be patented nor secured by copyright. Its possession renders my phrenological delineations and adaptations in matrimony a thousand times more valuable than those of any other practitioner. Those who are inclined to doubt my statements are referred to the army of men and women who are happy in the results of

my advice. They are also referred to my years of professional standing before the American public, in which they will not be able to find a single misrepresentation made in lecture or advertisement, nor a single pledge unfulfilled. If this is not sufficient they may withhold their patronage now and come later for advice, when the folly of their unbelief has ripened in a harvest of unhappy sexual relations.

When I retire from the field of professional practice my method of adaptation will be published and become the property of the human race. The value of a correct adaptation in sexual relations cannot be estimated.

A notorious rake for whom I wrote a delineation remarked, as he read over the description of his adaptation: "I have had many copulations with many women, but never met but one in which our relations were perfectly satisfactory and the sexual organs perfectly harmonious. You have described that woman to a dot in every physical characteristic."

While lecturing in a western state several years ago I was consulted by an elderly gentleman about sixty years of age, who desired my advice in regard to his wife, who, he said, had never experienced the pleasures of coition. Said he, sadly: "We have been married forty years, and have made a dead failure of it all the time." I

examined them phrenologically, and then told them that they were totally unsuited to each other; that her vagina was smaller than the average, while his penis was unusually long and large; that he had dislocated her womb immediately after marriage, and that she had been an invalid ever since; that coition was exceedingly painful to her, and that her failure to enjoy it was a matter of course, under such conditions. All of which was decided without any examination of the sexual organs of either. The old lady threw up her hands in astonishment, corroborated my statements, and demanded to know whether I could "look through her clothes." When I told her that my conclusions were drawn entirely from physical grounds, and that the marriage was wrong from the beginning, and further, that if she had had any children they were deteriorated in health and quality, she seemed overcome, but answered that she had five daughters, all of whom were invalids!

The proper adaptation in sexual organs is an absolute prerequisite to marriage. Without it there can be no marriage, but only a legalized *destruction* of the parties. In view of facts which need no argument to support them, I respectfully submit that a system of instruction which stands alone in its claim to obviate this great evil, and place within the reach of youth a practical guide

to the selection of perfect sexual conditions, merits a trial at the hands of every young man or woman to whom a perfect constitution, robust health, pleasant sexual relations and perfection of offspring are desiderata.



CHAPTER VIII.

SEXUAL MAGNETISM.

BETWEEN persons of opposite sex there exists a force as definite in its phenomena as gravitation, electricity, or any of the great forces of Nature, but unfortunately much less understood. Like all other forces of Nature,



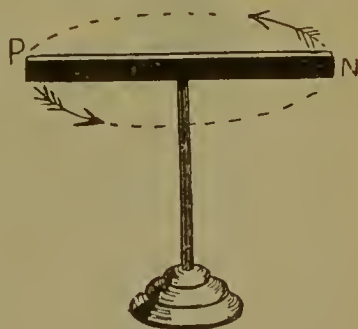
it is surrounded and governed by definite laws, conformity to which brings the attendant rewards of pleasure and preservation; violation of which brings pain and destruction. Unfortunately for the human race, the laws which govern this force are almost wholly disregarded, and much of the deplorable sexual depravity which exists in society is due to this fact, as well as the misery, deteriorated offspring, and other evil results of unhappy marriages.

The author has devoted many years to the solution of this problem, and his conclusions have been worked out entirely from his own observa-

tions and experience. The observations, as well as the conclusions drawn from them, are here given in plain terms and submitted to the criticism of an observing and impartial public.

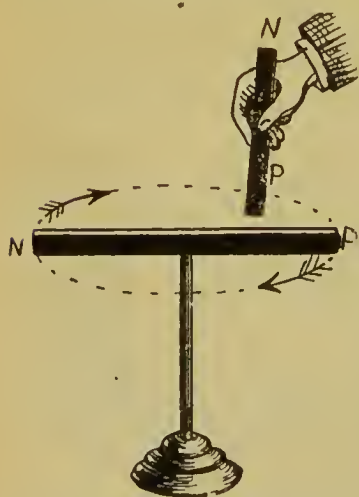
This force, in its observed phenomena, is identical in many points with what is known of electricity and gravitation. Whether it is another form of electric action, or an analogous force, does not concern us so much as the observation of the force itself and its application to our own uses. That the force exists cannot be disputed, and in different degrees of intensity between different persons, according to circumstances. Like electricity and gravitation, it has its positive and negative conditions, and may be an attractive or a repellant force, according to circumstances.

For the purpose of illustration I use a permanent bar magnet, mounted on a pivot in the middle so as to revolve freely when any force is applied to it. Presenting the positive pole of another magnet to the negative pole of the revolving magnet will attract it and cause it to revolve *toward* the operator.



Magnetic Attraction.

Presenting the negative poles to each other will repel and cause the magnet to revolve in the opposite direction. The same result is produced by presenting the positive poles to each other, viz., repulsion, while positive and negative always attract. This principle is familiar to the scientific world, but its practical illustration is not familiar to the masses; and I have observed, with much



Magnetic Repulsion.

pleasure, the eager interest with which intelligent young men view the experiment in my lectures. The illustration makes clear the first great law of all magnetic action, viz.: *Magnets attract or repel each other as the conditions of the magnetic force are opposite or similar.*

Magnetic attraction and all electrical phenomena are due to the pressure of a highly volatile current, or force, which is tangible and material in its action; although not visible, it is plainly *felt*. The presence of a tangible force in different degrees of intensity is just as plainly discernible in the contact of the sexes as is electricity or gravitation in physical phenomena. The different degrees of intensity may be as plainly discerned.

Every school boy above the age of puberty knows that the caress of a sister, while it may gratify the affections, produces no sexual excitement, while the caress of some other boy's sister is attended with far different sensations—sensations not always easily described, but still real, and the result of an actual force, as actual as the concussion of a fall or the shock of an electric battery, and varying as much in degree of force as either, according to circumstances.

This force is SEXUAL MAGNETISM, and further observations will show that in its phenomena it is analogous to, or identical with, electricity and gravitation. It is surrounded by similar conditions of origin and governed by similar or identical laws.

Nature seems to have designed this particular force to act between the sexes for the purpose of creation. Nature's work is always perfect, and if the promptings or impulses of this force were always obeyed a perfect creation would always result. Man has the power to array himself in antagonism with Nature when he pleases, and the result is always disastrous to himself. The man who leaps from a precipice meets destruction at the bottom, because he has placed his personal safety in opposition to the law of gravitation. The result is the same whether he does so ignorantly or knowingly. *Ignorantia legis nemo excusat.*

The man who violates the law of Sexual Magnetism reaches results equally disastrous and as promptly, when we take into consideration the operation of the law. Unfortunately, as in the case of the man who ignorantly leaps from the precipice, the violator reaps the consequences of his act without really knowing what caused it. The misfortune to the race consists in the fact that we behold the results of violation of the law of sexual magnetism every day in the deterioration of the race, in a vast army of idiots, invalids, paupers, and criminals, without comprehending the *cause* of so much disaster. We gather at the foot of the precipice; we view the mangled remains, and speculate vaguely upon the causes of race deterioration, but seldom raise our eyes to the heights above us to comprehend the force or the operation of its laws.

Sexual Magnetism is the Creative Force. Coition is its ultimate channel or medium of operation, but its action may be observed in the preliminaries of association, courtship, etc. Its full intensity of action is reached in the creative act. It follows that the most perfect results in creation must be where this force is developed in the highest degree, and where it finds its most perfect medium of operation; conversely, where the medium is imperfect and the operation of this force impaired and rendered less in degree of intensity,

the creative results will be unsatisfactory. We find the exemplification of this principle in the observed fact that the result of one coition will be offspring approximately perfect, while another will produce deteriorated offspring. And the results are found in all grades, from the approximately perfect to the mediocre and down to the absolutely idiotic.

The circumstances attending the most glaring examples of race deterioration are pretty well recognized, but in most cases the world has been content to accept a statement of the circumstances as the cause. In this work we will endeavor to intelligently state the causes as distinguished from the circumstances and show how both may be intelligently controlled.

Magnetism is a mental emanation, and in this sense we may use the term to signify the force which emanates from the brain in the exercise of intelligence. As electricity is a force, so is magnetism, and the brain and nerves of the body are the media of its transmission. As the brain is the seat of intelligence and the organ of the mind, so it is the generator of this magnetic influence; and those parts of the brain in which are located the sexual propensities are the parts involved in the production of sexual magnetism.

Every human being is a mental and physical magnet—attracting, under certain conditions, and

repelling under others. As the whole brain is magnetic in its action, so we may have as many different manifestations of magnetism as there are different faculties of the mind. As in this work we have to deal with sexual phenomena, it suits our purpose to consider the action of the mind in attracting and repelling, in likes and dislikes between the sexes, as the phenomena of *sexual* magnetism.

In physical contact, as well as in mental, this force is plainly felt. There are persons so strongly endowed with this force that they are able to attract, irresistibly, the opposite sex where conditions are at all favorable. Men who are known to be the most abandoned rakes are often able to overcome the moral sentiments of pure and virtuous women to whom their real character is well known, even to the point of actual seduction, while women of equally notorious loose morals have seduced the brainiest and most exemplary of men. In such cases it is simply a question of favorable circumstances and the degree of power possessed by the seducer. That the force exists to a fascinating degree against the moral impulses of the victim is unquestionable. Byron aptly describes the condition of the victim of that unprincipled reprobate, Don Juan, who,

"Swearing she would ne'er consent, consented."

Like every other faculty of the mind, sexual magnetism may be perverted and prostituted to unholy purposes. In its normal condition and exercise it is intended to minister to the highest enjoyment and natural pleasure of existence, and to serve as the chief motive for the perpetuation of the race.



Henry Ward Beecher—Magnetism Powerful.

It is sexual magnetism which makes the sexes attractive to each other when the conditions of each are favorable to reproduction. It is this force, also, which repels when conditions are unfavorable; and if its manifestations were heeded, if the faculty itself were properly cultivated, it would endow man with instincts potent for the

preservation of health, enjoyment and virtue. The sexual sense is dependent on the flow of magnetism for its existence just as the sense of smell is dependent upon the exhalation of odor. Where there is no odor, there can be no manifestation of the sense of smell. Where there is no flow of sexual magnetism, there can be no exercise of sexual sense; and, conversely, where the sexual sense is impaired or lost, there will be no perception of correct or incorrect sexual conditions. In recognizing, therefore, the existence and development of both sexual sense and sexual magnetism, I am simply recognizing great natural facts, and pleading for obedience to the great natural law which governs both.

Sexual magnetism is produced in different brains in different qualities and quantities, according to development. The relative quantity of this force exhibited in different brains is always measured by the development of the sexual propensities in the cerebellum. The quality of the force is an entirely different matter and depends on the health, quality, temperament and cerebral development of the individual. Even in the same brain, the quality and quantity of this force varies with the changing conditions of the individual. Sexual magnetism itself is therefore a thing capable of being measured, estimated, educated and controlled. It is therefore possible, by means of a

phrenological examination, to accurately tell the quantity, quality and general attributes of this important element of character, and it forms an element of the first importance in deciding all questions pertaining to matrimony.



Sexual Magnetism, Strong.

Sexual Magnetism is the cause of all pleasure in sexual relations. The indescribable, pleasurable sensations of sexual contact—in caressing, kissing, and in coition—are due to the passage over

the nerves of this emanation and its reciprocal exchange. Originating in the brain, passing through the nerves in the contact of the bodies, it passes *into the body of the companion*, and is thus reciprocally exchanged in every sexual contact of whatever nature. Where the conditions are proper, it produces pleasure; in other words,



Delicately Attractive.

attraction. Where the conditions are improper, the sensations produced are unpleasant—*repulsion*. If men and women were trained to exercise this sense, and to cultivate delicate sensibilities, it would be an absolute safeguard to virtue. We are repelled from foul odors, from discordant sounds, from inharmonious combinations of colors.

Why not, then, from improper sexual relations? Those who are educated on this line are repelled and protected by an acute sexual sense which responds at once to the presence of an improper condition of sexual magnetism. Alas! however, the majority of our fellow-men are obtuse and



A Splendid Sexuality.

blunted in their sexual instincts. Generations of ancestors have neglected its culture and have violated its laws, until the average man is destitute of perception and commits sexual abominations for precisely the same reason that some revel in stinks, rejoice in discord, and strut in garments offensive to a cultivated taste.

The sexual magnetism emanated by any individual is the same in quality as his own character. The *camera obscura* of the photographer takes the likeness of the subject by the transmission of rays of light from the subject to the camera, and the photograph is a faithful reproduction of the emanation of light from the individual. The emanation of sexual magnetism is governed by the same law, and in its effects reproduces the character of the individual from which it emanated. The sexual magnetism of the virtuous is pure, and in its effects upon the companion in sexual contact reflects the virtue of its source. The sexual magnetism of the unchaste is loaded with the impurities of the source from which it came, and its blighting influence is felt wherever it falls by the transmission of vicious influences. That this law holds good in respect to offspring goes without saying, and is visibly apparent in the transmission of parental mental and physical attributes.

The recognition of the reciprocal interchange between the sexes of a material element—sexual magnetism—in sexual contact brings us to the discussion of some tremendous propositions which will be fully considered in relation to this subject in following chapters. It is the purpose of this chapter to get before the reader a clear recognition of this force as an element in all sexual relations, and to define, as has been done, its origin,

nature and method of action. The important conclusions to be hereafter reached will be better understood when some other collateral matters have been discussed. It may be well, however, for the reader to comprehend, at this stage, that upon a proper knowledge of the existence, nature, and effects of sexual magnetism, in its various manifestations, depends the understanding of the following great facts:

I. The Attraction and Repulsion of the Sexes.

II. The Conditions of Happiness and Misery in all Sexual Relations.

III. The Conditions of Improvement and Deterioration of Offspring.

IV. The Effect of Virtuous and Vicious Association upon Character.

V. The Effect of Mental and Physical Association upon Health.



CHAPTER IX.

PROSTITUTION.

THE education of the sexual instincts, discussed fully in chapter VI., is the key to the solution of the problem of the social



The Devil in "Faust."

evil. There is probably no subject which has exercised the minds of social reformers as much as has the one to which the present chapter is devoted, nor one in which so little has been accomplished. Harlots have existed in all periods of history of which we have any trace, and there are those who hopelessly proclaim that they will al-

ways exist, that prostitution is a necessary evil, and that there is no remedy for it.

While it is true that humanity is frail and prone to err, and that perfection in its absolute sense is impossible, yet the recognition of improper sexual relations and conditions in society as *necessary* is a horrible mistake, and only to be tolerated by those incapable of moral energy.

There is no need for harlots to exist. The demand for them is created by a perverted sexual instinct, and every gratification of it, and every concession made by society to it, increases the degree of its perversion and the severity of its demands.

Society does not recognize filth as a necessity. While there is always an amount of garbage and excreta being produced, a proper sanitary regulation demands its instant removal and conversion into useful and harmless conditions. A proper sense of decency is offended by the sight of garbage, by foul odors and by improper appearances. This is right and necessary and the legitimate outgrowth of educated instincts in respect to personal cleanliness. If humanity were educated to a proper sense of the impropriety of prostitution the feelings would revolt as fully at the sight of a brothel or at the beholding of notoriously lewd persons as they do now at other things which are not as much revolting in fact.

The fact that brothels exist, that they are filled with harlots and the men who patronize them,

and that men who are notoriously lewd are tolerated in all branches of society, are facts that prove that the sexual instincts of all branches of society are inferior to their instincts in other directions, because the things which offend other instincts are promptly resented while those which offend the sexual instincts are tolerated and often enjoyed. This holds true in regard to society *en masse* and also to individuals.

A young man of my acquaintance, wealthy, and remarkable for his gentlemanly deportment and fastidious tastes, visited a house of prostitution. The mistress of the establishment successively introduced to his favorable notice ten different inmates, before he found one which suited him. One was rejected because she was too old, another because she was too young, a third because she was not handsome, several because they were unclean, and so on until his fastidiousness was satisfied. His instincts in regard to age, beauty, personal cleanliness and so forth were in a high state of cultivation, but his sexual instincts were uneducated or he would not have been in the house. After obeying the exalted instincts which were offended by the nine prostitutes he rejected, the tenth one found favor in his eyes because she did not arouse the opposition of these educated sensibilities, while his perverted sexual instinct reveled in a condition which was

more revolting than any of those which had offended him.

This sexual instinct is strong in its natural manifestations in many men who may be led into momentary temptation. As already explained in Chapter IV., many well-sexed men who attempt copulation with prostitutes are surprised and humiliated by a failure of erection. In this case the conditions are exactly reversed from the case just given. The instincts of personal cleanliness, propriety, safety, purity and morality may all have been overcome, but at the last moment the sexual instinct itself asserts its power and destroys the possibility of a pleasurable experience under revolting conditions.

When all the instincts of the mind are equally educated and harmonious, perfection of virtue in all directions is the result. It is possible to attain it approximately, and it should be the ambition of every man and woman to be *well balanced* in respect to all the faculties of the mind, and in the sexual instinct as well as others. We do not need to plead for the education of the intellectual faculties of man, nor for those which pertain to his physical energies or moral development. Humanity has long since recognized the importance of symmetrical education along these lines. The sexual instinct, however, has been trampled upon, cursed, suppressed and avoided as an unholy

thing, while potent agencies have been at work educating it in the wrong direction.

Young girls should be educated to the knowledge of womanly qualities and their attainment and preservation. They should also be educated to obtain a living by means of some honorable employment suited to their mental endowments and physical capacities. The possession of such accomplishments is one of woman's most powerful weapons against assaults upon her virtue. The young girl who has been educated to believe that her sole object in life is the attainment of marriage, has no such protection. The neglect of the education of her sexual instincts also deprives her of the protection which these exalted instincts are capable of affording. Left to battle with the world, she finds herself unable to meet the struggle, and falls a victim to false parental ideas and man's cupidity, avarice and licentiousness.

The ranks of prostitution are almost wholly recruited from women who have been reared in comparatively comfortable circumstances, who have neglected to learn accomplishments sufficient to procure a living by their exercise. It is rare to find among them a woman possessing education and accomplishments except of the most superficial character. The majority of houses of prostitution that attempt any degree of luxury

are obliged to hire *men* to furnish music on the piano.

Where an exception to this rule is found, the cause of degradation will always be found in a perverted sexual instinct, caused by seduction and desertion, or some other calamity which was sufficient to destroy the mental balance. Had the sexual instincts been properly developed in the first place the seduction would have been impossible.

The few exceptions of brilliant and accomplished women who are unchaste and whose mental balance has not been destroyed by calamity may all be accounted for under the head of uneducated sexual instincts. Where the sexual instincts are naturally strong, and are allowed to have their sway without being educated to discrimination, the result is, of course, discordant. The safety of woman from prostitution lies in education and accomplishment in sexuality, as in muscular and intellectual development.

The safety of man from sensuality and debauchery lies in the same direction. We have reached the stage of civilization where the importance of education is being recognized, fully as to man and nearly so as to woman. The next grand step in the progress of development will be the recognition of the great fact, here for the first time expounded, that the sexual instinct

must be trained and educated as well as all others pertaining to man's welfare.

Men should be educated to be connoisseurs in taste respecting everything pertaining to the sexual nature. When this is done, prostitution will cease to exist for want of patronage. Whenever the sexual instincts are brought to a level with the present development of man's alimentive instincts, which are far from being perfect, this result will be accomplished.

Humanity is so far refined in its alimentive instincts that a man would be considered a fool who



would walk through a well-ordered restaurant where tempting dishes were displayed, and instead of enjoying them in their perfection of

culinary taste and art, would proceed to the kitchen and make a meal from the swill-barrel. And yet the contents of the swill-barrel bear the same relation to the tempting dishes in the dining-room that prostitution does to correct sexual relations. An educated sexual instinct in the reader will cry Amen! The prostitute has nothing to offer but slops! Unclean, demoralizing, filthy, perverted, degenerated, decomposing, disease-producing, contaminating slops! Slops that defile everything

with which they come in contact. Slops that reek with the germs of the foulest and most loathsome diseases which ever afflicted man. Slops which destroy the moral sense, blunt the finest sensibilities and obliterate the virtues. Slops which mar the innocence of childhood, erase the blush of virginity from the cheeks of maidenhood, and sweep the graces of womanhood into the sewer of abomination. Slops!!! And yet this is the food with which the cravings of the sexual instinct in the majority of men are answered. Prostitutes exist, are maintained and patronized by the majority of men, and society tolerates the evil as a necessary one.

Does any one, in the face of these facts, doubt the necessity of education on this vital topic, and of the direct specific education of the sexual instinct? But, the reader naturally inquires, how does it happen that men and women grow up in such abject ignorance of sexual facts and with such perverted sexual instincts?

The answer is, that for centuries humanity has been acting on the false system of repressing the sexual emotions instead of educating them. In the Dark Ages, men were taught by their religious instructors to look upon the body as vile, and everything pertaining to the reproductive system as especially so. We are just recovering from this horrible mistake, and many of our present

religious instructors are still blinded by it. In a recent argument with a celebrated divine who was loudly condemning dancing in every form, the reverend gentleman brought up this argument, which he regarded as a clincher. Said he

"The whole practice of dancing is founded on sexual contact, and, as such, is a source of prostitution. Men don't like to dance with each other."



Innocence.

When I ventured to suggest to him that "sexual contact" was a natural thing, a necessary thing, and as inevitable as our contact with flowers and their odors, and that it was not sexual contact which produced prostitution, but the lack of sexual sense, causing its abuse, he was speechless—partly from astonishment and partly from total lack of argument with which to meet this great natural fact.

Humanity must take a long step in advance before these prejudices and mistakes will be cleared away, but it is coming. The time is near at hand when young men and women will learn to look at each other with eyes of intelligence, instead of ignorance; when admiration will supplant lust, and love will reign in its legitimate uses because of its purity, and prostitution will disappear because it is vile.

Young men at present, instead of receiving proper education in the line of sexuality, are left entirely without instruction, and, of course, results are discordant. If the same course were pursued in regard to alimentiveness, there would be no better results. A baby exposed to contact with improper food would not be able to discriminate between the good and the bad, and would soon form a depraved appetite for that which is revolting unless prevented by proper education. In fact, we have a notable example of this form of depravity in the almost universal use of tobacco, which is at first disgusting and revolting, but at last comes to be the delight of the enslaved and perverted appetite in those who have not been taught to discriminate against its unnatural and unwholesome use. The sexual instincts of young men are perverted in exactly the same way. At the time of life when the sexual instinct is in its infancy—at the beginning of

puberty—the young man finds himself in the possession of the faculty and surrounded by circumstances tempting him to indulge it. He has no education on the subject; no one warns him; his parents and teachers are too modest (?) to tell him anything. He has heard that prostitution is wrong; he scarcely knows why, but believes it



A Victim of Vice.

inferentially, because he has heard a few intimations to that effect. This inferential conviction is not sufficient to overcome the blind impulses of his own sexual feelings, and he feels disposed to try his powers, even though it may be wrong. Add to this blind impulse, which exists in every

man, the tremendous power of the sexual temptations which are sure to beset him, and it is no wonder that his unenlightened judgment fails and he indulges in illicit sexual relations. Of course he does, and each successive indulgence gives an additional warp and twist to his already perverted instincts. It is unnecessary to follow his gloomy history further. Look about you and behold the sexual depravity, the horrible diseases, the emaciated forms, the debilitated offspring and the wrecks of manhood which blight the beauty of humanity, and you have the legitimate results before your eyes of this false system of repression and obliteration of the sexual instincts.

As the combined normal action of the faculties conduces to the most perfect expression of moral graces, so their combined action in abnormal or perverted states produces the worst forms of vice. There are forms of vice so utterly abhorrent that they are called "unmentionable," which arise from the perverted action of three or four combined faculties.

To this class belong the unnatural assaults made by old men upon little children, for purposes of sexual gratification. In old age, the faculties of amateness and philoprogenitiveness sometimes become abnormal in their manifestations and result in an unnatural craving for sexual commerce with children. The combination of perverted

amativeness and alimentiveness results in those revolting forms of vice common among the French prostitutes, in which the mouth is used. Perverted amativeness and friendship results in the crime of sodomy, to which fact St. Paul bears eloquent testimony (Romans i: 26, 27): "For even their women did change the natural use into that which is against nature, and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly and receiving in themselves that recompense of their error which was meet."

It is a remarkable feature of all these various forms of perverted sexual instinct that when once firmly established it takes the place of the normal manifestation to such an extent usually as to completely reverse it or supplant it. Those who are addicted to any of these vices usually have no desire whatever for sexual commerce in its proper form. The masturbator and the pederast is deaf and blind to the charms of the most engaging female, and persists in his disgusting and debasing practices when surrounded with every facility for the enjoyment of a proper sexual relation. All of which proves conclusively that prostitution—male and female—is the result of the actual perversion of a normal instinct.

The causes of prostitution having been duly

considered, we may now intelligently view some of its results.

Most writers have enlarged upon the subject of venereal diseases, and burdened their pages with the details of their disgusting symptoms and consequences. Too much can hardly be said in warning youth against these horrible plagues which blight the existence of so many of our fellow-men and entail the consequences of folly upon following generations of innocent offspring, but I consider that the purposes of the present volume will be attained in simply naming the fact that these diseases, so horrible to experience, so disgusting to observe, are the legitimate consequence of the violation of the law of nature by which the noblest parts of man's anatomy are degraded to the position of slaves of perverted instincts, instead of the noble instruments of the most exalted functions. The wise Solomon, who undoubtedly spoke from personal experience, asks the question by way of argument, "Can a man take fire in his bosom and his clothes not be burned? Can one go upon hot coals and his feet not be burned?" (Proverbs vi: 27, 28.) His own experience, with that of his father David, as well as that of all who have tried it, answer the question. No man ever came in contact with vice who was not injured by it to the degree in which he indulged. The awful consequences of venereal

diseases should be studied by, and be correctly taught to, our youth by trained instructors—not by those who have nostrums to sell or professional fees to exact.

Miscegenation being one of the worst forms of prostitution, we would naturally expect to find the worst consequences attending it, and such is, in fact, the case. The forms of venereal diseases contracted by white men and women from copulation with Negroes, Indians, Chinese, Mexicans, etc., are much more virulent in their poison and awful in effects than when the same forms are contracted from white persons. A double violation of Nature's law is always followed by a double punishment.

Revolting as are the poisonous effects of venereal diseases, they cannot be said to be the worst effects of prostitution, because venereal diseases, in fact, afflict only a fraction of those who indulge in the vicious practice. The majority escape altogether, and while millions are afflicted, there are other millions who enjoy immunity, and it is not uncommon to find an old rake who has rolled in the mire of prostitution for years and escaped all serious forms of venereal disease. It is this chance of immunity which tempts the daring youth to try his luck, each one, of course, believing that he will escape by the exercise of reasonable caution.

It is my purpose to bring before the reader some of the consequences of the vice of prostitution *which are inevitable*, and as self-preservation is the first law of nature, I fully believe that if the following facts were clearly impressed upon every youth and an enlightened judgment thus combined with natural sexual instinct, prostitution would be a thing of the past.

The absorption of sexual magnetism and its reciprocal exchange, as explained in Chapter VIII., brings us to the discussion of some facts that are tremendous in their significance. As already explained in that chapter, there is a direct specific flow of a substantial emanation—sexual magnetism—exchanged in the act of coition, which originates in the brain, passes through the nerves and into the body of the companion, which it thoroughly permeates in every part. When the sexual act is completed there has been a reciprocal exchange of this fluid to such an extent that each body is thoroughly charged and saturated with the sexual magnetism of the companion. In the normal exercise of the sexual functions this exchange is natural, necessary and beneficial, and is, in fact, one of the necessary *foods* of man—one which nourishes, invigorates, warms, strengthens and electrifies every element of his nature, when received in its purity from the body of a sweet, enjoyable consort whose

nature is the complement of his own. In such a case the transfer is a mutual advantage and promotes the welfare of the individual, mentally, physically and morally.

There are thousands of men addicted to prostitution who would shrink with horror from continued association with vicious characters, and at the thought of their own wives and children coming in contact with the vicious companions they copulate with. This is especially true of those who are guilty of miscegenation, and he would be depraved indeed who would throw his wife and child into contact with the negress, the Mexican or Chinese prostitute whose embraces he enjoys in his illicit amours. If these men will stop to reflect that in every embrace of the prostitute they are absorbing into their own nerves a copious flow of the magnetism of the prostitute, loaded with all its impurities derived from the hundreds of depraved characters with whom she has previously associated, and that when they rise from her bed they are saturated with it, as a sponge may be saturated with water, and that in this condition they must walk into the presence of the pure and virtuous, carrying contamination in every touch, they may form a faint conception of some of the *inevitable* consequences of vice from which no votary escapes.

In association with a prostitute a man not only

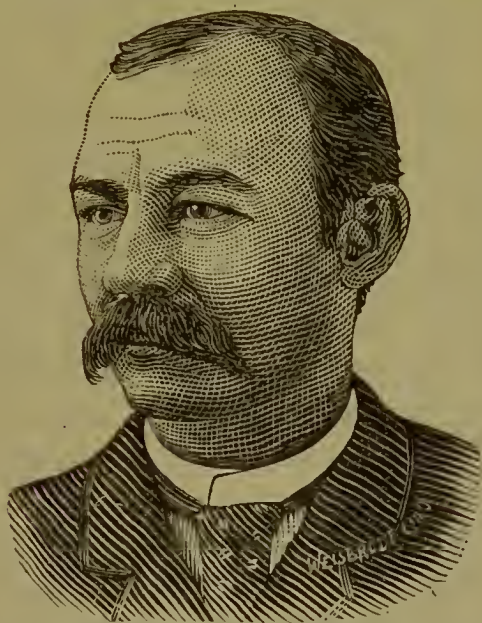
absorbs her sexual magnetism in its inherent depravity, but he takes into himself the accumulated impurities of all her previous customers. It is this poisonous mixture of magnetism which constitutes the most revolting feature of fornication and adultery. As already stated, this sexual magnetism is the creative force which forms the child in conception, and is the medium through which all graces and vices are transmitted. In the marriage obligation each party promises to keep this creative force pure for the benefit of the other, and also for the benefit of the unborn progeny. The high premium placed upon the purity and virginity of the bride is a recognition of this great principle as it applies to the female. The moral obligation on the part of the male to come to maturity and marriage with a pure state of sexual magnetism has not been properly recognized by society, principally because of ignorance of the actual existence of this magnetic exchange. When it is fully comprehended it places the purity of both sexes on an equal plane and furnishes an equal incentive. Let it be fully understood that the sexual magnetism of the husband is the legitimate sexual food of the wife, and he who comes into the presence of an innocent wife, saturated with the sexual magnetism of the prostitute, with all its multiple compounded impurities, cannot but be regarded with horror, not only by an enlight-

ened community, but also by himself, if he have any moral sense whatever. In fact, the husband who poisons his sexual magnetism by such association is on exactly the same moral plane with the miscreant who poisons the food of his family. While the effect may be different, it is none the less deadly, as the following statements will prove:

The absorption of the sexual magnetism of the depraved and vicious is accompanied by the *absorption of their character* also. The absorption of this powerful mental force actually changes the mind of the recipient, making him like unto the prostitute in attributes of mind! This great fact accounts for the downfall of thousands of righteous men through the seductions of harlots. For example, a bank cashier may be a man of strict integrity and honesty in his business relations. He becomes enamored of a harlot who is dishonest. He copulates with her a few times and his nature absorbs hers. He becomes reckless, extravagant, squanders his money, then the money of the bank; embezzlement, false entries, detection, exposure, frequently murder and suicide, follow in rapid succession. People wonder how such an excellent man as he was known to be a few months before could make such an awful record of crime. The whole matter is easily explained. He met the prostitute, absorbed her

character, lost his own, and the rest of the story is the reflection of the character of the harlot. *He did what she would have done under the same circumstances.*

Character thus absorbed can be, and is, transmitted to innocent offspring. The man who comes



R. R. Hawes, executed at Birmingham, Ala., in 1890, for the murder of his wife and two little daughters. A splendid type of manhood, degraded by prostitution. His last words on the scaffold were: "Boys, I want all of you to let whisky and vile women alone. See what they have done for me!"

to the bed of his wife, reeking with the magnetism of harlots and whoremongers, transmits it into his wife and forms his child accordingly. He need not be surprised if the child develops the form and features of his favorite concubine. If her vices and wickedness are reproduced in his

own family, he can trace its source back through his own nerves and sexual organs to the body of the harlot, and through her to her vicious companions and previous customers.

If such is the effect of the absorption of sexual magnetism between persons of the same race, what



must be its effects in cases of miscegenation! The mixing of the magnetisms of the different races is the last insult to an already degraded sexuality. And yet many men who look upon the negro as unfit for association, and who would be highly insulted if they were compelled to sit at the same table or ride in the car in the same seat, do not hesitate to embrace the negro in sexual commerce and blend their sexual magnetisms. Let these men reflect on

this great fact of the reciprocal exchange and absorption of sexual magnetism and the embrace will lose its attraction. Remember that when you rise from it you are saturated with negro magnetism as a sponge may be saturated with the blackest ink! Your character is blacker than the wench whose caresses you enjoyed, and you will transmit to your white offspring her mental characteristics.

Oh, that young men would learn the value of purity! Young man, keep your sexual magnetism pure! Young woman, guard it as you would a priceless jewel you would bequeath to your children, for it is such in fact. If you have never copulated outside of the holy bonds of marriage, don't do it! If you have ever done so, don't do it again! Come to the marriage feast with pure minds, pure bodies, pure nerves and pure magnetism. Revel in the delights of the nuptial couch, conscious of your innocence. Give to your companion a full and sweet satisfaction in a flow of creative force as undefiled as the mountain stream which has its source in the snow of eternal purity and sparkles in the sunshine of eternal love. When love and purity have crystallized in offspring, press them in parental arms that have never thrilled to the touch of the harlot, and kiss them with lips unsullied by prostitution. And as their young minds unfold to the great truths of nature, teach them this doctrine, which, more than any other, makes vice abhorrent and virtue glorious.

CHAPTER X.

THE SELECTION OF THE CONSORT.

THE system of CREATIVE SCIENCE taught by the author of this volume is designed to accomplish the following great results, viz:

I. To secure the association in marriage of those who are adapted to each other in the elements of amiable association, physiological improvement and financial success, as exemplified in the union of complementary characters.



II. The education of the young and marriageable portion of society to a realizing sense of the relations, duties, privileges and pleasures of marriage.

III. To inculcate a discriminating judgment on the part of the sexes of their relative excellencies and defects, by which those who are fortunate enough to obtain and heed this information may be able to make wise selections.

IV. To instruct the married, or those contemplating marriage, in the proper exercise of the creative function, so as to secure the most favorable results in physical and mental enjoyment, mutual benefit in regard to health, and the improvement of the race in the mental and physical perfection of offspring.

V. To teach a correct system of sexual morality founded upon the principle of obedience to the great laws of Nature.

To obtain the full benefit of all of these desirable consummations the reader is earnestly advised to read and study all of my published works, and to avail himself or herself at the earliest opportunity of my full written delineation of character. While general principles are well expounded in this volume and may be made available to the blessing of thousands with whom the author may never come in personal or professional contact, yet those who do avail themselves of my professional skill and have the elements of their characters analyzed and the description of the proper personal consort written out, will be enabled thereby to secure a better relationship, to have a more perfect union, more intense sexual satisfaction and pleasure, immunity from disease, and consequent perfection of offspring.

In the written delineation of character, the type of the consort is described and the subject is told

the kind of a person to select, giving the best results in amiable association, physiological improvement and financial success, which, as already stated, is the first great result of the system. The remaining results are inculcated in the teachings found in the present volume, the author's published lectures, and our "Great Sexual Secrets."

It is necessary that the person should know something more than the mere type of character which constitutes the complementary consort. There are those who practice Phrenology and mark so-called "adaptations in matrimony," who convey the impression that all that is necessary is to select that type and happiness is sure to result. I am candid enough to state that any man or woman may select the proper type, and still have a very unhappy marriage, by the neglect of other information in regard to the selection of the consort which it is the purpose of this chapter to impart.

In the selection of the consort it is necessary to consider the questions of age, social standing, accomplishments, education and acquired conditions. These may all vary according to circumstances, and the desirability of a matrimonial alliance between persons of proper type must remain a matter of judgment, even after the correctness of the type is assured. The correct

type being found according to the description given, there is one great condition prerequisite which must be insisted upon, and that is SEXUAL PERFECTION.

A young person in the conscientious exercise of a laudable desire to make a correct marriage, may follow the instructions of the adaptation in matrimony perfectly and yet make a fatal mistake by selecting an *unsexed* man or woman for the consort. As explained in a previous chapter, the world is full of emasculated men and debilitated women who are seeking consorts as *medicine* for their wasted and paralyzed sexual energies.

There is no more melancholy sight on earth than to see a young and vigorous sexual organization fettered by the bonds of marriage to one of these unburied corpses, and the horrible punishment inflicted by barbarous nations, who manacled a living prisoner to a decomposing dead body, was not a worse torture than the living death experienced by the victims of an unsupportable union to an unsexed consort.

Much of the immorality of the married results from the fact that they have no pleasure at home in their sexual relations. They marry in ignorance, and find that they have no pleasure; the wife does not satisfy, the husband is not enjoyable, sexual commerce is a disgust, and marriage a burden. Some people, possessed of a large

development of moral sentiment, remain true to their marriage vows from principle and hide their disappointment as best they may. The great majority of men, however, and many women, possessed of strong sexual desires, seek gratification elsewhere, and some find it, at the expense of blasted reputations and broken households. Had the proper type been selected at first, and care been taken to secure a well-sexed consort in each case, and their sexual relations performed in the enlightenment of scientific knowledge, their mutual pleasure would have been ecstatic, and love and virtue remained with them.

The man who marries correctly and experiences the indescribable enjoyments of correct sexual association with his wife will have no temptation to mingle his sexual magnetism with that of harlots. If he does, he is idiotic and irresponsible like any other imbecile. I am not writing for the instruction of idiots and lunatics, and I repeat that any sane man who experiences the full delights of correct marital relations is as far above the reach of temptation to harlotry as the millionaire is above the temptation to steal.

Every man and women should be educated to a discriminating sense of perception of sexual excellence in both sexes. Nature intends that such should be the case by making each sex attractive or repulsive to the other according to

the excellence or impairment of the reproductive functions. It follows that when men and women are educated to be expert critics of sexual conditions, the well sexed and perfect specimens of manhood and womanhood will be in demand in the matrimonial market, and those who are emasculated and debilitated will be relegated to celibacy, and the fathers and mothers of the coming generations will be those who, by superior excellence of reproductive conditions, are entitled to that greatest of all honorable distinctions—parentage.

Every element of male and female beauty is an advertisement of correct sexual conditions. Each sex is attracted to the other by the unfailing signs of sexual excellence. If the sexual instincts of men and women were in a normal condition, it would be impossible for a homely woman or an unsightly man to obtain marriage. Beauty is always an indication of correct conditions, as far as it goes. Ugliness is the advertisement of the fact that something is wrong. Because a homely and distorted appearance may be accompanied by a few bright virtues, or beauty by a few glaring faults, men and women have been taught that there was not necessarily any relation between beauty of the face and form and beauty of character. The teachers of such doctrines overlook the fact that neither the homeliness or beauty

was complete, and in as far as there was any virtue in the homely person there was a remnant of beauty to reflect that virtue, and in as far as vice existed with the beautiful form or face its beauty was thereby marred.

As far as health and development is complete, beauty is also. Whenever disease and deformity exists, a corresponding loss of beauty results. It is, therefore, possible for a trained eye and an enlightened understanding to criticize the sexual excellence of any person of either sex and form correct judgment as to such person's desirable qualities as a husband or wife, as a sexual consort, and as a suitable candidate for parentage. To arouse in the reader a taste for such observation and criticism, and to furnish the information upon which a correct understanding of sexual conditions may be predicated, is the object of this chapter and its accompanying illustrations.

The glory of manhood is strength. The glory of womanhood is receptivity. The male is handsome in the eyes of the female as he exhibits the evidences of virility. The female is beautiful in the eyes of the male as she exhibits the signs of receptivity—the conditions which are favorable to receiving the life germ and nourishing it into perfect offspring. The glory of the male is entirely different from the glory of the female, yet each is necessary to the other, and attractiveness exists because reproduction is a necessity.

Whenever disease exists, the beauty and glory of either sex departs. A diseased condition is unfavorable to offspring, and nature destroys beauty in the diseased individual in order to prevent reproduction of diseased conditions. If disease could exist without a corresponding loss of beauty, there would be no protection against its reproduction. By making health attractive and disease repulsive, nature protects herself in the most effectual way.

We will now proceed to notice in detail the elements of beauty in each sex as a guide to the selection of the consort, and also study the effects produced by disease upon each feature of attraction in the male and female forms. The following general rules will be of service to remember in this connection:

I. Strength and compactness are the principal elements of beauty in the male.

II. Receptivity and the capacity of accommodation and nourishment are the principal elements of beauty in the female.

III. Whatever causes sexual deterioration in the male also causes him to appear like the female, and in the female the loss of sexual power is accompanied by a transformation of appearance, causing her to resemble the male.

IV. Men are not attracted to each other for the purposes of reproduction, nor are women to

women. Hence effeminate men are despised by women and masculine women avoided by men, because in such cases the elements of reproduction are more or less wanting.

In the accompanying illustration the perfect male and female figures are shown. It will be noticed at a glance the male figure is broadest at the shoulders, tapering to the feet, corresponding to the idea of strength, while the female figure is broadest at the hips and tapers gradually to the head and to the feet, suggesting receptivity and capacity. In masculine women and effeminate men these conditions are more or less reversed, and are suggestive of disease.

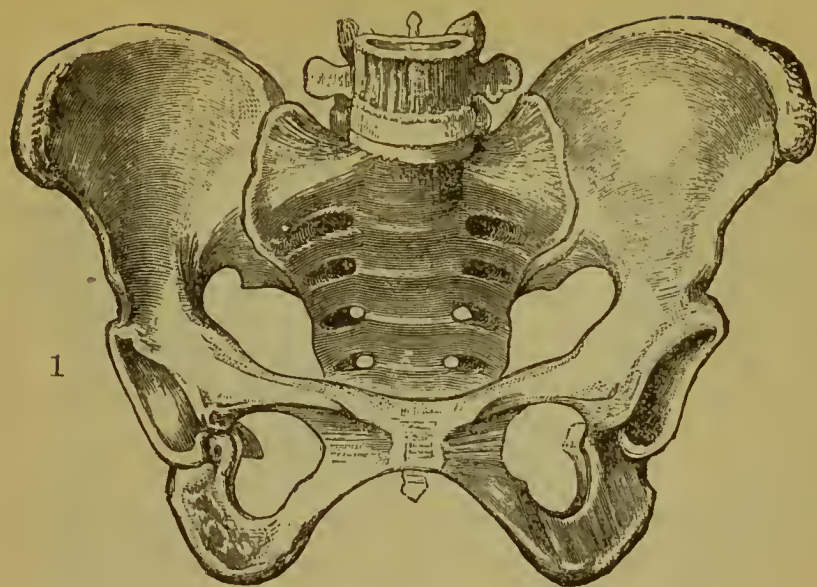
THE LIMBS of the female figure are very large and suggestive of tremendous muscular strength and sustaining power, largely in excess of what would be needed to sustain the weight of the figure above them. This excess would be a deformity, instead of an element of beauty, if they had no other office to perform. It is a principle in architecture that the pillars which support a weight should not be larger than is just consistent with safety, taking into consideration the materials of which they are composed and the weight which they are to sustain. The limbs of the female, being out of proportion to her weight and size, would suggest deformity and look clumsy were it not for the fact that experience tells us



Perfect Male and Female Forms.

that in the natural course of events the limbs must support the additional weight of the child and the increased weight of the mother during the critical periods of pregnancy and lactation. The intelligence of the male supplies this information, and in the selection of a consort the large and powerful limb is an attraction in his eyes because it tells him that the female is capable of sustaining the responsibilities of maternity. There being no such necessity on the part of the male, the limbs are smaller and exactly in proportion to his size and weight, and, as such, attractive to the eyes of the female.

When the male is sexually excited and is caressing the female in preparation for coition, there is a natural instinct which prompts him to place his hand upon the limbs of the female, and if he finds them large and well formed, he takes exquisite satisfaction in the inspection. If the sexual instincts of men were natural, they would never copulate with women whose limbs were undeveloped and scrawny. Whenever the sexuality of the female is impaired, her limbs decrease in size, become unshapely and more like the male in every particular, thus conveying to the male a certain advertisement of the unsexed condition above them, and warning him to keep away. In the same way, whenever the male is diseased and unsexed, his limbs become unshapely, and in many



The Female Pelvis.

(1) The pelvis, composed of the *ossa innominata*, the *sacrum* and *coccyx*.

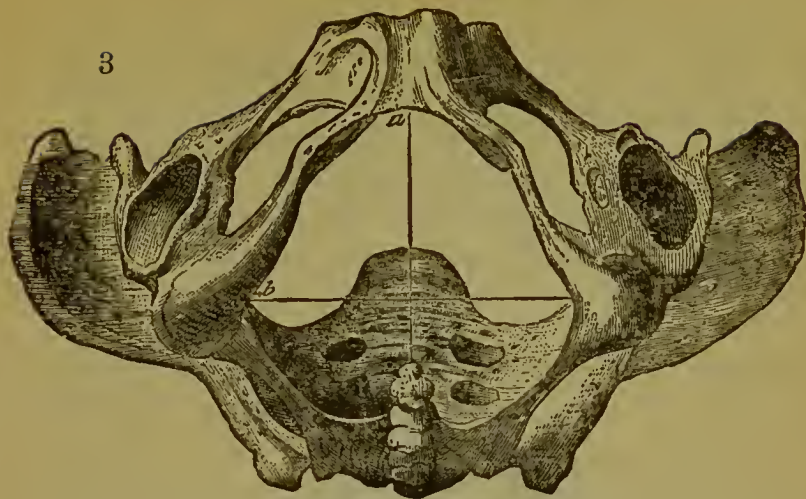
(2) Part of the Pelvis called the *False Pelvis*, showing the cavity supporting the intestines. The lines *ab*, *cd*, *ef*, show its relative diameters.

cases an accumulation of diseased tissue makes them out of proportion to his form. A trim, muscular limb is an elegant sign of virility.

THE BROAD HIPS of the female suggest the fact that there is room in the abdomen for the growth of the child. The *pelvis*, or pan of bones which supports all of the abdominal viscera, including the womb and its appendages, is a most important part of female anatomy, and is considerably larger than the corresponding part of the male skeleton. The thigh bones, which articulate with the pelvis on each side and form the hip joints, are spread wide apart by the pelvis, and their wideness is indicative of the wideness of the pelvis and its opening. The opening of the pelvis must be wide enough to permit the escape of the child in delivery, else it may grow to the full term of gestation and not be able to pass out, by reason of the contracted condition of the pelvis, a complication which occurs only too often, in which the life of the child must be sacrificed by its removal by fragments, and often at the sacrifice of the life of the mother as well. The broad hips of the female are indicative of easy delivery, as well as of the capacity of abdominal room for the growth of the child.

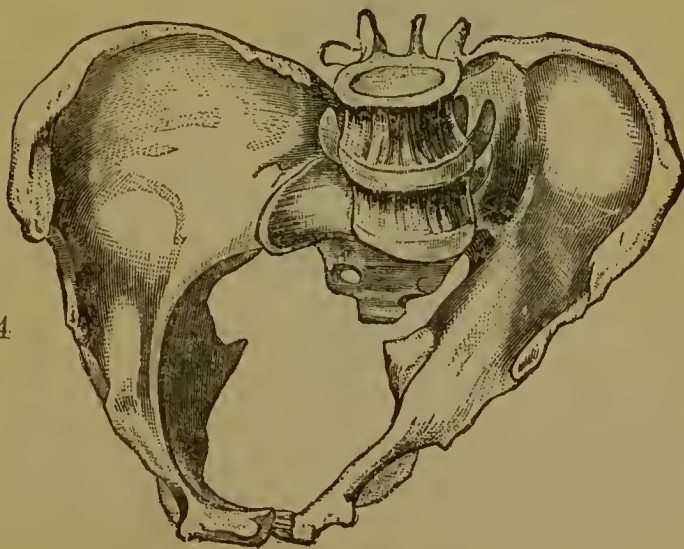
The hips of the majority of civilized women are narrow. This arises from the contraction of the pelvis caused by the pernicious custom of

3



(3) Part of the pelvis called the *True Pelvis*. The lines *a* and *b* showing its relative diameters.

4



(4) A Flattened and Deformed Pelvis, causing serious complications in child-birth.

wearing the weight of skirts suspended on the hips by a band around the waist, which restricts the growth of the pelvic bones and unfits the woman for the duties of maternity. The excruciating torture experienced by many women in childbirth is largely due to the contraction of the



A trim figure, slightly compressed by lacing.

pelvis during the period of growth. The women of savage tribes, who know nothing of the restrictions of fashionable dress, have easy deliveries. When an Indian squaw is overtaken by labor when her tribe is on the march, she receives no attention, but simply stops by the wayside,

hangs herself over the low limb of a tree, delivers her baby, takes it on her arm, and catches up with the tribe before sun-down.

The hips of the male are narrow, and his pelvis is naturally smaller than that of the female, because he has no such duties to perform, and nature never wastes space. When the hips of the male are unnaturally broad it suggests deformity and an effeminate nature.



Natural Waist.

THE WAIST of the female is naturally relatively narrow, and looks more so by contrast with the broad hips. The waist should not, in fact, be narrow as proportioned to the whole body, but should be relatively narrow as the hips are broad.

In a perfect female form, the waist should be two-fifths of the height in circumference, and the circumference of the body around the hips should measure about nine inches more. Thus, if the woman be five feet, five inches in height, her waist should be two feet, two inches in circumference, and she should measure around the hips at the broadest part two feet, eleven inches, to be perfectly proportioned.

The waist of the male is straight and relatively broad. It is, in well-sexed men, filled up with strong muscular development and suggests the power to bear heavy burdens and to display strength in all directions.

When the waist of the female is straight like that of the male it argues a diseased condition, and is discordant. When the female is afflicted with suppressed menses, a dropsical condition ensues, and the retained menses fill up the waist and cause it to appear straight like that of a male. Like every other defect of beauty, it is a notice to the male to refrain from approaches because of a loss of reproductive power. When the waist of the male is narrow like that of a female it shows a lack of muscular power and muscular development and argues a loss of virility, which is a corresponding notice to the female.

Most fashionable young ladies who arrive at the age of puberty and find that they have injured

the growth of the hips by constriction in dress, try to remedy the defect by contracting the waist by lacing the corset and hope thus to make the hips look relatively wide. The contraction of the waist forces all the abdominal viscera down upon the womb and its appendages, causing derangement and dislocation of those organs, while the



Contracted Waists.

restricted breathing incident to tight lacing prevents the purification of the blood by the lungs and induces a fearful train of disorders. It is impossible for a woman to perform the duties of the wife and mother with the contracted fashionable (?) waist induced by tight lacing.

When the waist and hips are normal in the female, the expansion of the body from the waist downward gives room for an abdominal growth



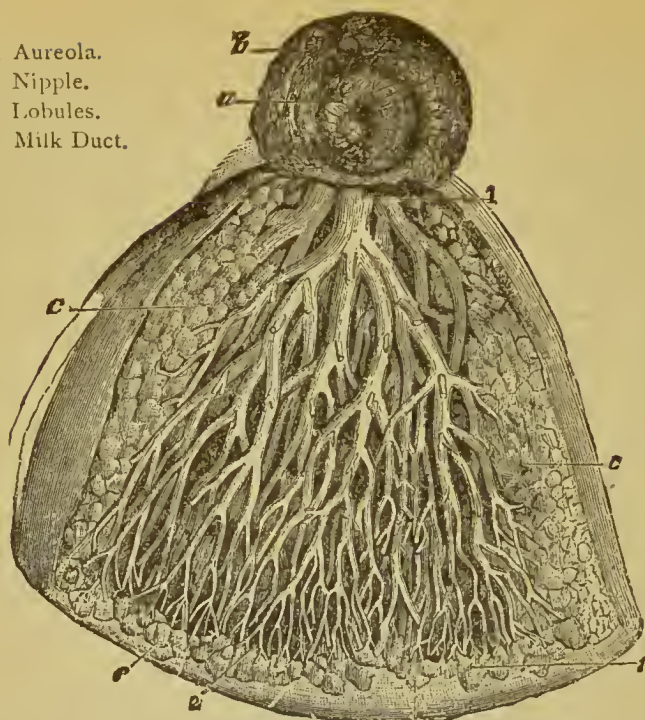
Normal Waist and Well-Formed Figure.

and the projection of the pubic bones forward, giving a prominent *mons veneris* and large abdominal expansion, are among the most engaging signs of female beauty.

THE BREASTS of the virgin female should be large, round, prominent and firm in texture. The nipple should be large, red and sensitive, and surrounded by a ring of bright, pink-colored tissue about an inch in diameter, called the *aureola*, which should be about the same color as the lips and free from discoloration. The breasts should stand out at right angles from the body and not hang down. When sexually excited, the breasts of the female are capable of a slight erection and become firmer and more prominent. The breasts of the male are merely rudimentary and should show merely the nipple in a rudimentary form backed by hard, firm muscle and a broad and deep expanse of chest.

There is a wonderful sympathy between the womb of the female and her breasts, and the latter always reflect the condition of the former. When the womb is in a healthy condition and has had its normal growth, the breasts exhibit the signs and conditions above mentioned. When the womb is diseased, the breasts lose their beauty and distinctive signs. If the growth of the womb is arrested in childhood, the breasts remain in a rudimentary condition. When disease of the womb is of long standing, the breasts shrink in size, become flabby, lose their sensitiveness and power of erection and the aureola becomes discolored and brown. In some cases an increase

- a.* Aureola.
b. Nipple.
c. Lobules.
1. Milk Duct.



Mammary Gland and Nipple.



Appearance of Aureola in Pregnancy.

of adipose tissue occurs in the breasts as well as in the entire body, causing the woman to become fat and the breasts apparently large and even enormous, but in such cases the texture is flabby, and any acute observer ought to be able to detect the difference between a mass of flabby, diseased adipose tissue and the compact, rounded enlargement incident to health. There should be a clear, flat line of demarkation between the breasts, about two inches wide, down the middle of the chest, and the breasts should rise on either side of this division in clear-cut beauty of form and symmetry of outline.

When the female has indulged in excessive sexual commerce or has been pregnant, the breasts undergo changes similar to those wrought by disease.

The desire of the male, when sexually excited, to place his hands upon the breasts of the female is another precautionary instinct by which nature tries to protect herself. When the male finds the breasts in perfect condition and responsive to his touch, he is greatly gratified and his enjoyment increases his passion and promotes reproduction. When the breasts are indicative of disease, his natural instincts warn him to desist, and unless he ignorantly or persistently violates nature, he does so.

In the unsexed male, the breasts frequently

enlarge by the deterioration of the muscles into soft adipose tissue and become more like those of the female.

DEPTH OF CHEST is essential in both sexes, and is indicative of large and sound lungs. The un-



A well-formed female chest and neck.

sexed male and female alike are prone to contracted chests and weak lungs. In the male form, the width of chest is indicative of strength. The female not being designed to carry heavy burdens, nature economizes space by giving her a narrower form at the shoulders, which in many beautiful forms are also drooping. The vigorous,

well-sexed male is always broad at the shoulders and the shoulders are square.

The foregoing signs of manhood and womanhood are open to the objection that they are beneath the clothing, and not always visible, even to the practiced eye; in these days of skillful tailors and dressmakers, with their fortifications of springs and stays, of pads and other aids to conformation. When men and women are properly educated in regard to the essentials of marriage and sexuality, it will be necessary to a valid marriage license that each party shall furnish the other with a detailed statement of these physical conditions made by competent examiners. It is a part of our business to do this now for such couples as have sense and appreciation enough to desire it. In such cases I examine the male, and my wife the female, thoroughly, and our certificate of good sexuality is the very first essential of mutual trust and admiration. When we give our consent to a marriage, knowing that both parties are well sexed and also adapted to each other according to the law of complementary association, we have the assurance, and give it, that the future happiness of such a couple is only a question of their mutual good behavior. But until the world is educated up to this standard of common sense and good morals, the majority of marriages will continue to be as they are now, a mix-

ture of blind impulse, deception, secrecy and disappointment, and our friends who read this volume and heed its teachings will have to be on their guard and use every avenue of knowledge, lest haply they be taken in.

There are certain external signs which are exceedingly valuable and cannot be hidden by the art of the tailor or dressmaker, and these we will now discuss:



THE WALK of the individual, male or female, indicates the sexuality. The walk of the well-sexed man is dignified and confident; that of the well-sexed woman graceful and elegant. In either sex, in healthy conditions, there is spring and snap, rythm and tone in the carriage of the body

and the tread of the foot. In the unsexed, the walk is clumsy, ungraceful, the step dragging, the footfalls irregular, and the carriage of the body destitute of energy and power.

The reason for this lies in the fact that the cerebellum, or organ of amateness in the brain, is also the organ which presides over the reflex movements of the body in walking. There is an intimate sympathy between the sexual organs and the cerebellum, and when the sexuality is debilitated, the harmony of the reflex movements is destroyed, and this loss of harmony is apparent in the walk. It is a physical impossibility for any man or woman with impaired sexuality to appear well in walking, promenading, dancing, skating, etc. Hence we see the intimate relation between the enjoyment of these exercises and sexual association.

This intimate association between the condition of the cerebellum and the sexual organs gives us a valuable indication in the size of the cerebellum itself. When the sexuality is impaired by disease of long standing the cerebellum decreases in size, and when the sexual organs are arrested in growth before or during puberty, the cerebellum shares the paralysis and never reaches normal size. It does not require the skill of the professional phrenologist to decide this point, for if the condition be that of arrested development, the

cerebellum will be so small that the head will be two or three inches shorter behind the ears than it ought to be. A well-rounded back head, filled with a good cerebellum, is a splendid sign of good sexuality. Herein, also, we see the philosophy of the practice of hugging, as it gives an opportunity to put the arm around the neck and inspect the



A Good Cerebellum, Neck and Chin.

size of the cerebellum. A well-filled back head, supported by a well-rounded neck, is essential to male or female beauty, but the neck of the male should be larger and stronger, as he has the larger cerebellum.

The LARGE, WELL-FORMED NECK is an essential point in manly beauty, as in the case of the stal-

lion, lion and all animals, while a thin, slender neck is suggestive of emasculation. The neck of the female should be large, but spreading gracefully toward the chest and shoulders.

Another wonderful relation of sympathy exists between THE CHIN and the cerebellum, and,



A Good Neck.

through it, with the sexual organs. When the cerebellum is small and the sexuality impaired, the chin will be undeveloped and shorn of its beauty. A broad, round chin is indicative of a

good circulation, and if it projects well forward it is the best chin in the world, because it signifies that the sexuality of the person is well developed. The receding chin, which cuts back from the lower lip to the neck, is indicative of a cold nature, incapable of a warm sexual manifestation of love. The projection of the chin forward under the mouth is a sign of capacity for love. The roundness of the chin signifies the constancy of the passion, the breadth of the chin its force and power, and a loss in the development of these dimensions is always accompanied by a corresponding sexual impairment.

THE MOUTH is also a faithful barometer of sexual status. When the sexuality is in prime condition the digestion is always promoted, and the alimentive track from mouth to anus is free and clear and moistened with healthy secretions. Whenever the sexuality is impaired, the digestion immediately suffers, and the mouth becomes foul and sticky, and foul odors taint the breath from the decomposing ingesta which ought to be expelled through the bowels. A bad breath and a foul mouth is very disgusting to a lover, and nature would protect herself in this way also if the sexual sensibilities of men and women were properly educated. Hence we see the philosophy of kissing, and the natural instinct which prompts to the enjoyment of the lips is simply a method

of sampling the condition of the sexuality before proceeding to the more important enjoyment of coition itself. It is easy to see that a man or woman with natural instincts, normal taste and a good nose is thrice armed against copulation with a person in an inferior state of sexuality.



A Powerful Face.

THE LIPS should be warm and red. Pale or cold lips are indicative of disease, and should be avoided. Red lips are beautiful and warm lips entrancing, because they are eloquent of correct sexual conditions. When disease of the sexual organs occurs, the lips, in sympathy, lose their bright red color and become cold, for the simple

reason that nature withdraws their attractiveness to the opposite sex in order that impregnation may not result.

The use of tobacco by either sex is disgusting in the extreme, because there is a natural instinct in the human taste to revolt against that which poisons and destroys the sexual vigor. It must require heroic self-control on the part of a woman to kiss a man who uses tobacco and still maintain the equilibrium of her stomach. The use of tobacco in either sex marks the user as unfit for matrimony and incapable of experiencing or imparting the pleasures which belong to a proper sexual relation.

THE EYES reflect the sexual condition. The bright, clear eye which is capable of looking into another without flinching, shows sexual strength. The optic nerve, which controls the vision, is intimately connected with the cerebellum, and is affected by all the states of the organ of Love. This is why there is more expression of love in the eye than in any other feature.

“And when
Music arose with its voluptuous swell,
Soft eyes looked love to eyes which spake again,
And all went merry as a marriage bell.”

Whenever there is a diseased state of the sexual system the eyes suffer and lose their strength and beauty. Masturbation renders the eyes glassy in appearance, and sexual excesses of any

kind weaken the optic nerve, causing suffusion with tears and an inability to give a steady gaze into the eye of another. Nearly all cases of congenital weak eyes and blindness owe their origin to the weakened sexual condition of the parents. A candidate for matrimonial favors ought to be



The Bright Eyes of Sexual Vigor.

required to read long primer type, in a good light, at the distance of six feet from the eyes, and to meet the gaze of the inspector with a clear and steady responsive look without staring. The reader will, of course, except from this rule **all**.

cases of weak eyes caused from accidental injury or local diseases not affecting the sexual organs.

THE COMPLEXION is another important feature. When the blood of the individual is enriched by proper sexual conditions the complexion is clear and brilliant with the rich tints of health. In the blonde, the ruddy glow shines through a skin of shell-like clearness, while in the brunette, the darker complexion gives a rich, olive tint equally prepossessing. A clear complexion is always indicative of sexual strength. Unsexed conditions are indicated when the blood is surcharged with impurities, or when it is drained of its organic elements of nourishment. When chronic constipation exists, in male or female, or in cases of suppressed menstruation, the poisonous matters which should be thrown out in the ordinary course of nature are turned back into the system to be reabsorbed into the blood and carried off through the other depurating agencies—the skin, the lungs, liver, kidneys, etc.—all of which are more or less deranged by the extra burden thus imposed. The pores of the skin become clogged with their extra burden and blotchy pimples result, destroying beauty and creating an offensive odor, another sign to the educated sexual instinct that reproductive conditions are poor, and a warning to keep distance.

When the blood is drained of its nourishing

elements the complexion becomes faded and sal-low. This is the case when there is profuse menstruation in the female and frequent seminal emissions in the male. The ruddy glow of health is necessary to the excitement of a proper sexual desire, and its absence is another of nature's protecting signs.

THE VOICE is another valuable index to sexual conditions. The voices of well-sexed persons are rich and musical in tone. The voice of a superb woman is the sweetest music which ever falls upon the ear of man. The masculine tones thrill the feminine ear with equal harmony. The voice of woman is pitched on a higher key than that of man, in order that the human voice in its natural modifications may sweep the entire gamut in the association of the sexes. Man supplies the bass and tenor, woman the alto and soprano.

Unsexed persons are harsh and unmusical in their voices, and the conditions of pitch become reversed. The voice of the unsexed male approaches a high pitch, while that of the female tends to a lower. In the early days of the Christian era, boys were castrated to supply soprano voices for church choirs, until the Pope forbade the barbarous practice. Eunuchs speak in a high key, and their voices resemble those of women and children.

Public speakers who possess fine voices mag-

netize and charm the women of their audiences because of their splendid masculine traits. Prima donnas and actresses are courted and petted by millionaires and paupers alike for the same reason. Birds sing in the mating season and charm their sexual consorts in the same manner, and for precisely the same reason.



Benjamin Harrison. A Good Masculine Beard.

THE BEARD is the glory of manhood, and its absence a charm of womanhood. Eunuchs have no beards. Geldings have inferior manes, while stallions and lions and buffalo bulls exult in a magnificent growth of hair, the distinctive sign of masculinity. A strong, full beard is a distinctive sign of correct sexual states in early manhood. After the beard is established the sexuality may

be lost and the beard remain, but its presence is a positive sign of originally correct conditions. When the sexuality is lost or impaired in boyhood the beard is correspondingly injured.

Woman enjoy the contact with the bearded face of the male, and love to burrow kisses from under a flowing moustache. Men do not like to kiss each other, and contact with a beard or the sight of one is not calculated to increase male sexual enjoyment. As a further protection against improper reproduction, nature frequently afflicts unsexed females with a rudimentary beard, and its presence on the female face is always a sign of impaired sexual conditions.

There are many other signs which might be usefully studied, and in this chapter we have only attempted to give the outline of the subject, but enough has been said to convince the reader that the signs of perfect or impaired sexuality are sufficiently clear that he who runs may read. The reader is respectfully urged to cultivate the habit of observation and to become a critic of sexual excellence and inferiority, both in regard to the opposite sex and his own. In this manner the sexual instincts may be cultivated to a high degree of sensibility which will be found invaluable as a protection against an inferior marriage and conducive, also, to an exalted standard of morality.

CHAPTER XI.

COPULATION.

ASSUMING that the reader has fully comprehended the instruction heretofore given, embracing the principles of sexual anatomy and physiology, the relation of matri-



mony and the selection of the consort, we are now prepared to discuss the most sublime topic of the sexual congress—copulation—the act of reproduction.

The majority of authors who have essayed to write upon sexual science and reproduction have recoiled from the treatment of this subject which is, in fact, the quintessence of the curriculum—the most vital and interesting as well as the most delicate topic in the whole realm of sexual science,

as upon the proper performance of this great function depends the happiness of the married couple, the existence of offspring and the mental and moral excellence of future generations. Some of these authors have endeavored to wrap the mantle of modesty around their own ignorance and have argued that it was necessary to draw the veil upon the pure delights of the nuptial couch, forgetting that ignorance and purity are seldom congenial bed-fellows.

Every healthy young man and woman at maturity ought to marry in accordance with the principles herein taught, and should enjoy the pleasures of sexual commerce. It is the natural gratification of one of nature's chief functions, and she has surrounded its natural exercise with the most ecstatic pleasure, and punishes its unnatural use with the most horrible pains. It is not only right and necessary, but in the highest degree commendable instruction, therefore, which imparts to the young man and woman, prospectively husband and wife, specific and correct directions for the full and complete satisfaction of this great natural instinct.

The awful consequences of ignorance of the sexual functions have been sufficiently stated in this volume, and it would seem unnecessary to add more, but a few observations on the absurdity of opposition to this kind of instruction may not

seem out of place here, when we consider that this chapter may meet the eye of some over-cautious and over-modest parent or guardian, who may question its wisdom.

In the marriage ceremony the young people stand up before witnesses and promise to cohabit with each other. In the plainest terms imaginable they promise to do so with each other, and with nobody else. It is right and proper that they should, and the perpetuation of the race and the good of society approves and sanctions the ceremony, the promise and its fulfillment. They receive the congratulations of their friends, notice of the fact is published to the world, they assume the relationship of marriage, and retire to the bridal chamber to be confronted with the fact that after all they have promised to do something and don't know how. Mutual embarrassment follows, and the mutual ignorance of the parties frequently results in deplorable consequences, as this chapter will duly show.

Nature intends the act of copulation to be the most enjoyable act ever performed by man or woman. That it is not so in all cases is due to the violation of some of nature's laws, and these laws are chiefly violated through ignorance. How wide-spread must this ignorance be and how frequent the violation of natural law, when we consider the awful fact that the majority of

American wives look upon copulation with disgust and loathing and *have no pleasure whatever in it*, while the majority of husbands are prone to seek their sexual enjoyment outside of the domestic circle. Surely there is need of instruction. For the purpose of affording the necessary instruction on this topic I published, some years ago, a pamphlet, entitled "Coition," as No. 4 of my series of "Great Sexual Secrets," in which I embodied the essential principles of correct copulation. The pamphlet has been sold since that time, as a confidential communication, at ten dollars, under pledge of non-disclosure, and the immense sale it has had and the great satisfaction expressed by purchasers who have followed its directions have convinced me that there is not only a tremendous demand for this particular knowledge, but that the people were willing and anxious to support efforts for its dissemination. The reader who desires to obtain full and complete instruction in the details of the performance of the sexual act is referred to that publication, which can be obtained by complying with the conditions of sale, explained in the advertisement at the back of this volume. (See "Great Sexual Secrets, No. 4," appendix, page —.)

There are certain principles, however, which I have taught publicly in my lectures to the sexes, separately, which are of cardinal importance and

which may serve the reader as samples of the doctrines I teach in all my works, and which, being properly understood, will be of incalculable benefit to the race, which I desire to expound in this chapter. Read and ponder on these statements, and if you can find objections to urge against them, do not hesitate to criticize them to the author. But if you find them true, and they accord with common sense and reason, aid the author to benefit mankind by spreading this doctrine broadcast, and recommend the perusal of this volume and the other works of the author herein advertised to your friends and neighbors who need this instruction.

There are thousands of married couples all over the country who are sufficiently well mated to be sources of perpetual joy and comfort to each other, who, nevertheless, are miserably unhappy by reason of indiscretions committed ignorantly in the first days of their married existence. To prevent the recurrence of such cases, and to benefit those which already exist, by showing them the cause of their unhappiness, is the object of this chapter.

The majority of bridegrooms wreck their sexual happiness on the first night of marriage, in whole or in part, by premature haste and inconsiderate action toward the bride, and for their better knowledge we submit the following:

INSTRUCTIONS TO THE BRIDEGROOM.

If you have married a virtuous girl who has been tenderly reared by cautious parents, the probability is that she is absolutely ignorant of everything pertaining to the sexual act. It does not follow, that because she has promised to cohabit with you, that she is willing, or even able, to commence. Most men, however, are inconsiderate and ignorant enough to insist upon sexual gratification immediately, and the wedding night, which ought, of all times, to be the one when the bride's comfort and joy is secure, is too often made the occasion of actual rape

If the bride has been properly instructed and is in every way prepared for the ordeal, it is often a matter of nervous apprehension to her, and she

will have infinitely more respect for you if you wait until you have passed several nights together and become better acquainted and free from embarrassment, before suggesting sexual commerce. When she realizes that you are indeed her protector, and that you are deeply solicitous for her enjoyment and comfort, and she has ceased to look upon you with feelings of apprehension and dread, it is probable that in some moment of caressing and endearment you will find the opportunity of leading her to the royal feast of sexual enjoyment. Even in such cases you should both read and fully discuss our "Great Sexual Secret, No. 4," before attempting it, and be sure that you are both in the spirit of mutual enjoyment and reciprocal gratification, and that you understand what is necessary to be done.

In the case of the ignorant bride who has received no instruction whatever, the nervous excitement attending her first experience in occupying the room and bed of her husband is intense. She dreads the ordeal and anticipates she knows not what, but she has probably gathered enough, from the hints of old women and others who have tried to scare her, to believe that you will do something awful, and we regret to say that in nine cases out of ten this fear is well founded. Under such circumstances it is impossible for her to experience sexual passion; her sexual magnetism is

reversed, and if she is forced by the importunities or brutality of her husband into the performance of the act of copulation, her sexual instinct will be paralyzed and destroyed, and she will always recoil from the act with a sense of disgust, and she will be rendered, in fact, *sexually dyspeptic*, by her sexual magnetism being permanently reversed.

Her nervous excitement renders her physically incapable of performing the sexual act, and if it is attempted while she is in that condition there is great danger of serious injuries being inflicted upon the delicate structure of the sexual anatomy.

The entrance to the vagina is generally partially closed with a membrane known as the *hymen*, or maidenhead. This must be ruptured before full and complete copulation can be effected. This rupture of the hymen is more or less painful, and sometimes attended with great difficulty. It may even be necessary for the services of a surgeon to be obtained to make the entrance without danger of serious consequences. When the hymen is obstinate, and the penis of the male is large, there is danger of rupturing the entire integument between the vagina and the rectum, which, in many cases, cripples the woman for life and renders a surgical operation necessary in any event. If this should happen to you, it would be very humiliating and mortifying, to say nothing of the

irreparable injury to her you love and have sworn to protect.

The hymen is much easier to break when the woman is in a high state of sexual passion, and the vagina is in a state of erection similar to that of the penis. At such times, the entire vulva, including the hymen, is moistened and lubricated with the secretions of the vaginal glands, and penetration is easy. But when the female is not sexually excited, the hymen is hard to break, and there is a drying up of the parts, caused by the nervous, feverish state of the female.

It frequently happens that in the excitement of the moment, the emission of semen takes place prematurely. In such cases, be careful not to let it besmear the person of the bride, as it may cause nausea and disgust on her part. Sometimes, in the case of nervous bridegrooms, the erection fails altogether, causing mortification and sometimes alarm. In such cases, there is nothing to be done but to take the facts philosophically and try it some other time.

If you find the bride is ignorant and uninstructed, as you probably will, in ninety-nine cases out of a hundred, you have presented to you a glorious opportunity to display your manhood by exercising patience and exhibiting self-control. Be dignified, manly, courteous and greatly solicitous for her every comfort. Be tender, loving

and affectionate, but do not compel her to receive any more of your caresses and familiarities than she seems to desire and enjoy. Be patient, and remember that your happiness and hers depends upon your correct conduct. It is your privilege to become her instructor, and if you have carefully read the whole of this volume, and are in possession of our "Great Sexual Secrets," you will be competent to discharge the privilege. After you have passed one or two nights in self-control and endearing conduct, you will find the embarrassment disappearing, and you may ask her questions and find out how much she really does know. You will find her curious to know more, and very thankful for a reliable source of information. You may then bring forth the treasures of this volume and the "Great Sexual Secrets" and together learn how to make each other happy. When she has fully comprehended it all and is in possession of facts upon which to exercise her intelligence, she will meet you half-way in the effort towards mutual gratification. All that remains is to obey the laws of nature, as herein explained, and your marital happiness is no longer a question, because it is realized; while, on the other hand, your neglect of these pertinent suggestions may cause you and your wife to join the vast army of incompatibles who find no pleasure in each other's embraces and merely tolerate each

other for the sake of reputation, or, failing in that, seek release from an insupportable union in the divorce courts, or plunge into the depths of debauchery to satisfy the longings which should have their fullest and sweetest satisfaction in the chaste embraces which it is the purpose of this volume to teach you to appreciate and enjoy.

I once examined a superbly sexed woman, and, having examined her husband and found that they were admirably adapted to each other, I took occasion to remark that their sexual relations must be unusually pleasant. She replied that, on the contrary, they were exceedingly unpleasant, that she had never been able to enjoy his embraces, and that she shrank from coition with him as a most revolting experience.

Further questioning revealed the fact that at her marriage she was totally ignorant of all the facts pertaining to copulation, and that at the wedding supper her husband had become slightly intoxicated. Being escorted to bed by her bridesmaids and left her to the embraces of her ignorant, inconsiderate, drunken and passionate husband, he had satisfied his brutal instincts *seven times* in the course of the night. From that horrible experience she had never been able to recover the reversion of her sexual instincts, and she always regarded the act with loathing and horror.

I frankly told her I did not believe she would ever enjoy the act of coition with him, for sexual magnetism, once reversed, can never be fully recovered, if at all. He had the accommodation however, to die shortly after this conversation took place, and on a second visit to the same place, the widow called on me and requested me to examine a gentleman to whom she was engaged and requested me to tell him what I knew about the former marriage. I examined him, found them admirably adapted to each other and approved their union, but when I told him the facts in my possession concerning the former husband, he was badly frightened for fear she might not be able to reciprocate his embraces. I sold him my "Great Sexual Secret, No. 4," and gave him the instruction contained in this chapter, and further, told him to exercise patience and self-control to the extent of refraining from suggesting coition to her until she herself raised the interesting question, and, even then, to wait until he was sure she was in a high state of sexual excitement and keenly anxious for enjoyment, and then to display his magnificent manhood to the best advantage and charge the result to me. They were married, and in about six weeks I received a letter from him stating that matters at his house were all right and that they were having a splendid time.

The bridegroom is also earnestly entreated to observe with most zealous care the instructions which follow, addressed to the married, during the period of the honeymoon particularly. While they are extremely valuable at all times, yet if negligence must be suffered, let it not be during the early stages of the relation which must decide the happiness or misery of the two lives, and the excellence or inferiority of their untold progeny.



INSTRUCTIONS TO THE BRIDE.

By the act of marriage with your husband you have declared your willingness to copulate with him, and you have also agreed to make the rela-

tionship as pleasant as possible for both parties. You have the right to demand of him protection, fidelity and companionship, but in return for these and the many other obligations of matrimony, he has the right to expect enjoyable sexual association. It can not be enjoyable to him unless it is visibly so to you, for no man of natural instincts can endure to impose his sexual embraces upon a woman when he knows they are not agreeable to her.

It is your duty, therefore, to come to the sexual act with your mind properly instructed. You should, before marriage, be fully in possession of all the facts pertaining to copulation, but if this has not been possible to you before, it is now, and you should study copulation as an art, as an accomplishment, and be sure you know how to do your part well. You are now brought into competition with the prostitute for your husband's virtue and sexual fidelity. It is your charms against theirs, with tremendous advantages in your favor if you only use them. This competition, however, is inevitable, as disagreeable as may be the thought. Prostitution exists, harlots abound. Your husband can not walk the streets or transact his business without coming into contact with their allurements and invitations; even his business companions and associates are their most powerful allies.

If you are indifferent to sexual enjoyment and

do not furnish him with evidence of your happy participation in it, *he will surely incline towards those who do*. This is the harlot's trump card; she makes him believe she enjoys *him* as no one else, and every man loves that manifestation. As long as you show the intense enjoyment of your husband's sexual embraces that is natural, he will be safe if he has any moral principle at all, because he has satisfaction at home.

Many brides come to the embraces of their husbands with the feeling that it is wrong and immodest to let them see any enjoyment whatever, and only permit embraces in the darkness of the night and with the utmost secretiveness. Such sexual commerce is a cheat and a swindle, a deprivation to your husband of his sweetest privileges, and if he seeks in the embraces of a harlot that of which you have deprived him, you have yourself to blame.

Modesty is one of the sweetest attributes of female character and one most attractive in the eyes of the husband as long as it serves its legitimate purpose; but there is a point where modesty must end and other instincts have their play, and in the sexual act, performed in a legitimate manner, each partner has a right to see, use and enjoy all the personal charms of the other, under the most favorable circumstances, and natural instinct demands the most complete surrender on

both sides of every element which can contribute to the enjoyment of each other.

Don't be afraid. Your husband is your protector and genial companion, and if he is properly instructed, he will do right. If he is ignorant and embarrassed, persuade him to wait and read this work and our "Great Sexual Secrets" with you, and both come to the act prepared to have a royal feast of sexual pleasure.

Dismiss from your mind the idea that there is anything degrading or filthy about copulation. If your sexual organs are clean, as they should be, and your bodies likewise, their contact, sanctioned by the law of the land and the higher law of nature, is sweet and enjoyable and causes every nerve to tingle with blissful sensations. If your husband and yourself are both pure in your associations, you may mingle your sexual magnetisms with the consciousness of absorbing the sweetest and best of nature's food. Drink in the pleasures of the sexual contact as you would quaff the most delightful beverage, and remember that if you are properly adapted according to nature's laws, your every touch and contact is a benediction to both.

Enjoy your husband sexually. Think of him as you would of a splendid animal pet whom you love to caress and fondle, only a thousand times more enjoyable. Believe me, he will heartily enjoy your favors in this direction. Men like to be

touched by the women they love, and like to see that the contact is pleasant to the female. When you come to bed, crawl right into his arms, kiss and caress him, handle him all over without the least show of repugnance or aversion, and in the sexual act, show your enjoyment fully, and cultivate expression, rather than restrain it. In copulating with harlots, men love those best who kick and squirm, and fairly scream with enjoyment, whether feigned or real.

You should do all in your power to facilitate the entrance of the penis and the rupture of the hymen. When the sexual act is first attempted, work yourself up to as much passion as possible, and when the desire is strong and the secretions of the vaginal glands copious enough to moisten the vulva, present the parts to the free access of the male and keep your limbs well apart, so as to stretch the hymen and make its rupture easy. If your husband takes proper care and makes short, quick strokes, without bearing the weight of his body upon you or permitting the penis to go too far until you know the consequences, the rupture should be made with little pain, and sometimes with actual pleasure. Your assistance in any case is of the greatest importance, and your own intelligence may be used to the greatest advantage in procuring an easy entrance and protecting yourself from injury. Don't be afraid to talk and tell

your husband what to do and all about it. When the hymen is obstinate and hard to rupture, or the vaginal secretions are not sufficiently copious, I fully recommend the use of a standard prescription that has been in favor for years, namely, perseverance and sweet oil, *quantum sufficit* of both.

Do not be nauseated or allow yourself to feel disgust at the sight of semen or its contact with your person. Sometimes in the excitement of the moment the bridegroom is unable to control himself, and the emission may take place upon your person, to his great shame and mortification. In such cases, display sympathy and merriment, and use a towel with decorum and wait until he can try it again. This fluid is the purest and best production of the blood of man, and there is nothing in its composition to excite disgust. The realization of this fact, and the habit of regarding it with interest instead of aversion, can be easily cultivated and may save you much embarrassment and unpleasant feeling.

It is absolutely necessary that your first experiences in coition should be free from any possibility of conception. It is extremely embarrassing to a young bride to find herself burdened with the responsibilities of maternity before she has fully realized or accustomed herself to those of wifehood. You should be in possession of all the

facts which will enable you to guard against conception until you are ready and willing to undertake the responsibilities of parentage. Under no circumstances should conception take place accidentally." Divested of the fear of conception, you may enter heartily into the enjoyment of the act, which is otherwise impossible. If, unfortunately, you do conceive while in the apprehensive state incident to the absence of proper knowledge and precaution, you will impress a very unfavorable condition of mind upon your offspring, as will be hereinafter explained.

In all things exercise discretion and good sense, bearing constantly in mind the fact that your marriage implies mutual love and mutual gratification. Your husband loves you quite as much for your rich personal charms as for any graces of mind you may possess, of which the personal charms aforesaid are the physical reflection, and you should heartily reciprocate in admiration and sexual passion. If you are not willing to do this, for decency's sake remain single, as any marriage which does not realize this mutual physical enjoyment is only legalized prostitution.

The foregoing instructions have special reference to the honeymoon and the conduct of those who are just entering upon the sacred relationship of matrimony. We now have a few words of advice which apply to all stages of the union, and which we therefore, in general terms, address—

TO THE MARRIED.

We have already remarked that the majority of American women have no pleasure in the embraces of their husbands. This is too sadly true, and may be traced to three principal causes:



First, diseases of the sexual organs; second, improper marriages, where the physical conditions of the parties preclude the possibility of enjoyment; third, ignorance of the proper method of performing sexual commerce. The first two causes have received sufficient notice already in

this volume. The last cause, which applies to the majority of cases, is discussed in this chapter and in our "Great Sexual Secret, No. 4."

One great cause of this evil is the indifference of husbands to the enjoyment of the wife, or the indifference of the wife to the enjoyment of the husband. This selfish indifference will display itself by requests for indulgence at improper times and under incorrect circumstances. Another cause lies in the failure of both parties to realize how much enjoyment there is in coition, and a consequent failure to attempt to reach it. The majority of husbands and wives utterly fail to comprehend the extent of enjoyment which a really correct copulation confers. Being ignorant of the proper mode of creating that enjoyment, they have never experienced it, and they think that the meagre satisfaction they have enjoyed constitutes all there is of it. It is our hope to be able to educate you all up to a realizing sense of the possibilities of enjoyment, and to show wherein the enjoyment is lost by a disregard of the conditions necessary to its attainment.

Some of the necessary conditions of enjoyment and some of the reasons for its loss are admirably brought out in the following anecdote:

At a recent meeting of the sewing society of a leading and fashionable church, the ladies, after the usual gossip, began to discuss the topic of

copulation, and with one exception the entire membership were unanimous in their condemnation of it.

Said one old matron: "I have raised a family of six children, and I'm free to say I don't like it. I think it is nasty and humiliating, and I shudder whenever I think of it. I never enjoyed it in my life, and I haven't the slightest passion. As for enjoying it, the very thought is enough to turn one's stomach."

Said another: "I don't like it, either. Nearly every night, just as I am all tired out and ready to go to sleep, my husband says, 'Roll over, old woman,' and, of course, I've got it to do. I think men are the most hateful creatures in existence."

"Yes," chimed in a third, "that's just the way my husband does, and I think it's a shame. I put clean sheets on my bed twice a week, and next day they are always starched up with that dirty old stuff and not fit to be seen."

"I don't know anything about it," piped out a vinegary old maid of forty-five, "but I think, from what I've heard, it must be awful, and at any rate I would want the darkness of night on such a deed."

"You are very fortunate, Miss Prim," exclaimed all in one breath, "to have escaped such punishment as we poor married women endure."

During all this discussion a little, black-haired,

brown-eyed woman had remained silent in the corner, working away industriously embroidering an elegant night-shirt for her husband. Noticing that she took no part in the conversation, the ladies all crowded around her and insisted that she should give her views. She at first demurred, saying that she did not consider that the sewing circle was the proper place for such a discussion. But the ladies insisted, saying: "Now, Kate, we have always noticed that you and your husband seem perfectly devoted to each other, and if any one enjoys it, you surely must. Now, please tell us," and they took the night-shirt away from her by main force and declared that she must express herself on the subject.

"Well, ladies," said she at last, "if you must know, I'll tell you, if you won't say anything about it:

"When Harry comes home from the store on week-day nights, he is nearly always late and we are both tired, and he gets into bed with me and kisses me several times, and at last he says good-night, and I lay my cheek against his on the pillow, with his arm around my neck, and we go to sleep, and he never says a word about it. And during the week he gets up at six every morning and makes the fire for me and then runs down town and opens the store and comes back to breakfast, which I have ready for him by that

time, and we are both busy and in a hurry and we never think anything about it. But on Sunday morning he doesn't have to open the store and we sleep a little later than usual, and when I wake up I usually find him hugging me close, and as he sees my eyes open he kisses me and says, 'Good morning,' and he kisses me until I am fully awake, and then he takes down my hair and smoothes it out on the pillow and kisses my hair and my forehead,' and says: 'You beautiful, black-haired darling; your lovely curls are handsomer than ever.' And then he puts his hand inside my gown and feels my breasts and pulls them out and kisses them, and says: 'Kate, my angel, your beautiful breasts are larger and handsomer than they were the day I married you,' and, of course, that makes me feel awful nice, and then his hand strays a little lower on my person, and he finally says, '*Does the little birdie want a worm?*' and, of course, it does. *Oh my!*"

The experience of these ladies, when viewed in the light of science, gives ample reasons why the experience of some of them was discouraging and disagreeable, while that of Harry and Kate was delightful. Harry complied with the laws of nature in his treatment of his little brown-eyed beauty, while the other husbands violated them. Each received his due reward.

As long as copulation is regarded as a second-

any thing, to be taken at times and places and under circumstances which are altogether unfavorable, the results will be discouraging. The majority of copulations which take place between husbands and wives occur in the darkness of night, and usually after retiring, when the vitality of both parties is exhausted by the day's work and when nature is at its lowest ebb. Under such circumstances enjoyment is impossible.

COPULATION SHOULD NEVER TAKE PLACE IN THE DARK. This is a startling proposition. Some of you never tried it under any other circumstances. The fact is, humanity has groped in the dark so long in regard to everything pertaining to sexuality that it has come to be regarded by the majority of mankind as the proper time. Many modest wives, in their ignorance, insist upon darkness as a prerequisite condition. The majority of men have accepted it as a matter of course. Read the following argument and see how blind and foolish you have been, how much pleasure you have lost, and remember that the author is the first to announce this great principle, to call attention to the great wrong of its violation, and to educate you to the importance of its recognition. I reserve for another chapter the discussion of the effect upon offspring, but present the argument here simply upon the pleasurable conditions.

Regarding the sexual instinct as we do any other, and considering it as one of the natural senses and appetites of man, we may safely conclude that any law which applies to all the other senses and instincts would also apply to this, the highest and most pleasurable of all. Experiment will prove that this is absolutely true; therefore if we compare the circumstances inducing heightened enjoyment in the gratification of the other



instincts, we may draw warranted conclusions which will support our argument. It is well known that the pleasure of eating is largely dependent upon other senses than that of taste—particularly that of sight. The epicure gets fully as much pleasure from *looking* at the tempting dishes before him as he does from the taste he experiences in his mouth. The skillful cook is he who knows how to serve a dish in an appetizing way, and he garnishes his meats with parsley and works artistic figures in his ices and

jellies to give his dishes an attractive appearance. The man who would habitually eat in the dark from choice would be considered a fool. But thousands of men who would not tolerate for a moment the serving of their meals in the dark, or even in a doubtful light, will take their sexual repasts in the blackness of darkness and flatter themselves that they have enjoyed a treat. Poor fellows! They don't know any better.

The sexual repast, to be pleasurable, must be enjoyed under similar circumstances to those which make up the enjoyment of a well-served dinner. When wives learn to present themselves in as attractive form to their husbands as they now present their daily beefsteak, there will be more enjoyment and more virtue. I once knew a wife who served a turkey in a way that would tempt a king, and yet in her sexual relations with her husband she was unattractive and starved his amateness while she fed his alimentiveness. She served his turkey like a philosopher, but served herself like a fool, and when her husband proved unfaithful to his marriage vows and disgraced himself with a harlot, people wondered at it, because she was such a "model wife." She had done her duty nobly in one direction, and failed miserably in another.

Whenever wives and husbands learn this great principle and abide by it; when they learn to

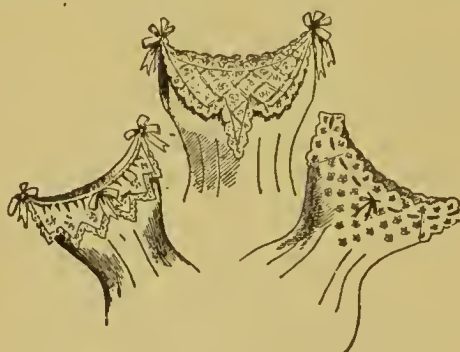
make the sexual gratification a royal feast indeed, and learn the value of embroidered night-shirts and chemises, garnished with laces and ribbons to suit the complexion and heighten the effect of beauty; when they admit the sunlight to the nup-



Somebody's Darling.

tial couch and make it equal in attractiveness to the beds where blossom the roses and lilies, instead of surrounding it with conditions which breed only mildew and rot, we may expect a better race of men and women to be created and virtue to abound.

To make the act of copulation enjoyable, it is just as necessary that the husband should see his wife and that the wife should look upon the husband as it is that they should look upon the food they eat. You cannot enjoy the taste of the richest viands in the dark. Few men can even tell beefsteak from mutton under such circumstances, and the husband and wife who subtract from their sexual enjoyments the delights con-



Dainty Attractions.

ferred by the sense of vision, thereby treat with contempt the very personal charms which attracted them to the union and which nature gave unto them as a perpetual bond of mutual attraction. It is just as natural for male and female to revel in the beauty of each other's persons as it is to gaze with delight on the color of flowers and the hues of the rainbow. In the act of copulation, this natural instinct finds its pure and moral expression and satisfaction, and those who deny

these privileges thereby break their marriage vows, and in many cases *actually drive* their consorts to seek gratification elsewhere.

I have known men who had been married for years, who had never been allowed to look upon the persons of their wives, and could not give the slightest information concerning their physical condition or the appearance of the breasts, etc., never having been allowed to look upon them. Such men have our sincere sympathy, and such wives our unmitigated condemnation. They are selfish stewards who lock the proprietor outside of his own flower garden and never permit him to view the beauties of his own property.

Said a splendid woman to me one day in private consultation:

"My husband, for the first three years of my married life, begged me to allow him to look upon my person and to copulate with him in day-time, which I refused through a sense of shame. He proved untrue to me and I left him. I would give anything in the world to have him back as he was before he went astray. What shall I do?"

"Write to him immediately, acknowledging your faults, and tell him that if he will forsake all others and cleave only unto you, you will give him what belongs to him and gratify his sense of sight as well as other instincts. Get married over

again and try to fulfill your contract next time," I answered, without a moment's hesitation. The message was sent and he returned to her arms, and a complete reformation was the result. Her personal charms were infinitely superior to those of any harlot, but she had starved him by her refusal to gratify his natural instincts. When he learned that he could have access to a rich sexual repast he gladly left off feeding upon slops and returned to morality and decency.

Copulation in the dark has some other disadvantages. I have known several cases where the good wife submitted in the dark to the embraces of her husband, as she supposed, to find, on more careful examination, that it was an unwelcome intruder. Every argument of nature, common sense and decency is against the practice. Can you bring one single natural fact to militate against the correctness of this proposition, here for the first time announced and argued?

Further arguments on this interesting topic will be presented under the head of "Reproduction," in Chapter XIII.

We come, now, to the announcement of another great principle, to-wit:

Copulation should always be a prolonged enjoyment on both sides!

It should be prolonged for the pleasure derived from it, for the benefit of the health of the parties,

and for the effect upon offspring. The latter proposition will be duly considered in a later chapter, but we will argue here the necessity of prolongation as a pleasurable and healthful condition.

The majority of men would need no argument to convince them of the desirability of prolongation as a condition of pleasure. They would be glad enough to continue and make it "linked sweetness long drawn out," if they could. But the majority of men can not control the act sufficiently to give themselves or the female an adequate degree of pleasure. Ask the first one hundred men you meet how long each one is able to control the act, and if they will be frank with you, about ninety per cent. will confess that it is only a momentary gratification. Vigorous men, who are able to stand repeated orgasms, will expend the semen in a few moments the first time, and trust to a slower second rise to complete the act and gratify the female. They are able to prolong it on the second attempt to some degree, because tired nature flags and comes to the unnatural task slowly. This is all wrong, and such forced second or third orgasms are debilitating, and frequently produce actual impotence. The male and female should meet in mutual enjoyment, and should be able to have absolute control of the functions and be able to reach the

orgasm at the same moment and be fully satisfied and fed with one climax, so that a second or third orgasm would be a surfeit. Compliance with these conditions brings us to the startling statement that—

Copulation should never last less than a half hour, and may be prolonged for two or three hours, with no worse effect than the ecstatic gratification of both parties.

This statement, made by me repeatedly in public lectures, is received with blank amazement and incredulity by those who have never experienced anything but an abortive copulation. I am accustomed, therefore, to astonishing people, and I beg the reader not to become excited, as one individual did in one of my lectures in a Western State, who was so overcome by the statement that he jumped upon his chair, and waving his hat, yelled out, "It's a darned lie! Why, gentlemen, if a man could keep that feeling on him for a half hour, he would kick the ceiling and go crazy!" I begged him, as I do the reader, to hear me through, and he was sufficiently convinced to buy a copy of our "Great Sexual Secret, No. 4," where the principles governing the prolongation of the act are fully explained, and afterwards announced his complete conversion to my views by practical experience.

However incredulous men may be on this

question, most of them would be willing to give any price for such an experience. Its very desirability, therefore, entitles the topic to respectful consideration. I shall be able to prove my position, and I simply ask of the reader a fair consideration of the arguments herein presented and a careful and candid observation of facts.

The majority of men have only momentary gratification, and the majority of wives complain that their husbands are too quick for them. This abortive copulation renders the wife disgusted, if she be a woman of moderate passions, and furious if her passion is strong. Disappointment in reaching the gratifying climax turns love into hate and sweetness into gall and wormwood. There is an instinct implanted in the sexual nature of man and woman to turn with contempt and hatred from that which fails to gratify. Repeated failures of this character can not fail to result in mutual aversion, because a higher law than that of man divorces those who disappoint each other. This great fact alone would be sufficient to prove my position, because the mutual gratification of the parties demands sufficient self-control to enable each to accommodate the passion of the other.

It is a physical impossibility for a healthy, well-sexed female to reach the climax hurriedly, and the fact that it takes usually from fifteen to

twenty minutes for her to reach the climax at all, and that nearly all women have complete control of the passion as it culminates, argues that men should exert and display a similar degree of power and self-control. Moreover, men who are in a normal condition and understand the *art* of copulation, do possess such a power and use it, so that the actual demonstration is the best proof in the world. I hardly ever lecture on this topic that my own experience and statements are not fully corroborated by a number of my hearers. In addition to this proof, I have the grateful testimony of an army of patrons whom I have instructed in the principles of correct cohabitation, who have been able to verify my doctrines.

A still further and convincing argument is found in the same rule we have applied to the matter of copulating in the dark, namely, the conditions of gratification which apply to the other senses. Every sense has its gratification increased by prolongation of its particular sensation, and is offended by haste and also injured. We do not like to be hurried in our eating, and we linger over the dainties of the table, and that meal is best digested which is eaten slowly. We cannot even enjoy fully the perfume of flowers at one sniff, but we linger over the blossoms and inhale the perfume repeatedly with increased enjoyment, until the sense is satisfied. The sweetest strains

in music are those which linger upon the ear. The eyes feast themselves upon the beauty of an object, and turn again and again with longing gaze upon it, until every detail is fastened upon the mind and the desire is filled. Ponder upon these facts, and ask yourself the question whether this great and masterful sexual sense, which molds the destiny of future nations and electrifies and governs every other faculty of mind, can be satisfied with a momentary gratification.

Copulation, as already explained, is the occasion of the transmission of the sexual magnetism of the male into the body of the female, and *vice versa*. Each sex thus feeds the other with this magnetic interchange, and this interchange takes *time*. It is this interchange of sexual magnetism which marks the principal difference between a correct copulation and masturbation. Copulation is an exchange, while masturbation is a wasteful expenditure. A hurried copulation approaches very nearly the nature of a double masturbation, because in the climax there is a tremendous expenditure of vital force which neither party has time to receive adequate compensation for.

I am frequently asked if this prolonged copulation which I advocate is not accomplished at a fearful expenditure of vital force, and many persons remark that they are exhausted by a short copulation, and would expect to be prostrated out-

right by such an experience as this chapter contemplates. Their mistake lies in the fact that they do not understand that in the short copulation there is great expenditure and little or no compensation, while in the perfect embrace there is an *exchange* of vitality, which leaves both parties in better condition than before, because it is natural and necessary that this exchange should take place. Nature demands it, and nature will have it, or STARVE. My own experience, corroborated by that of hundreds of other observing and intellectual men, conclusively proves this theory to be true. Since discovering and adopting this great truth, my own weight has increased from one hundred and forty pounds to two hundred and twenty-five at the present writing, with perfect health and the ability to sustain daily fifteen hours of hard professional labor the year round.

Those who experience only a momentary gratification have but little, if any, pleasure in the act, except the nervous spasm which accompanies the orgasm, and a temporary relief from the cravings of sexual excitement. Not having any knowledge of anything better, they learn to look upon the excitement of the orgasm as the extent of the pleasure which can be derived from it, and are satisfied with that much because they know no better.

Said a young married man to me at the close

of a lecture in which I had discussed this topic: "Professor, you astonish me. When I copulate with my wife I have an emission in about two minutes, while she manifests no pleasure whatever, and all I get out of it is the orgasm and the relief it affords, and I supposed that was the full extent of any man's enjoyment."

Such men take their sexual commerce as some other men take physic, simply to produce a movement and obtain relief. To such an extent has this noble function been degraded by the prevailing ignorance of everything that pertains to sexuality!

There is another weighty reason why copulation should be prolonged in its effect upon the sexual organs themselves.

It is a well-known principle that continued use of any organ of the body enlarges it and promotes its healthy growth. Witness the corded muscles of the blacksmith, and the splendidly developed limbs of the pedestrian. While sudden strains and shocks will always debilitate and weaken those organs which receive them. In the prolonged copulation, the sexual organs are fully exercised, a continued flow of blood and magnetism to the parts is induced, and a natural, healthy enlargement ensues, and even diseased conditions are righted. *There is no better remedy for womb diseases* than prolonged healthy copulation in cor-

rect conditions of love and morality, provided, always, that the sexual organs of the parties are adapted to each other as explained in Chapter VII.; while in the case of abortive copulations, lasting only a few moments, there is an intense nervous shock and excitement of the organs without the necessary use and enjoyment of the functions, causing weakness and inflammations, and, in the case of the failure to gratify the female, productive of the very worst forms of womb diseases. The effect of these abortive copulations is nowhere better shown than in the vast army of women who are afflicted with inflammation and ulceration of the womb, leucorrhœa, deranged menstruation and the rest of the concomitant evils belonging to the catalogue of "female weaknesses and irregularities."

A vast number of middle-aged men suffer from enlargement and inflammation of the prostate gland. The physiology of this gland and its use in the sexual economy have long been puzzles to anatomists and physiologists. I respectfully submit the following explanation of its use and purposes, as well as the cause of its frequent derangement:

The prostate gland secretes a fluid which lubricates the urethra, and, being discharged into the vagina of the female in coition, assists in lubricating that organ and in preparing it for the

advent of the semen. In a natural, prolonged copulation, the prostate gland secretes a copious quantity of this fluid, and in order to do this, which must always *precede* the semen, *it must have time*. When the copulation is prolonged, the prostate gland has time to perform its function, and when it has completed its work and its secretion has been expelled and gone forward to lubricate the urethra and the vagina, the semen may follow. In abortive copulation, the semen is thrown out before the prostate gland has time to perform its function, and often before the urethra, even, has been moistened by its fluid. The sexual excitement has charged the gland with blood and its secretion is made, but before it can be discharged the orgasm has occurred, with its attending collapse of all the organs surrounding the prostate, leaving that gland surcharged with its secretion, but unable to get rid of it, except by reabsorption and combustion, which inevitably produces inflammation and a diseased enlargement of the gland itself, partially closing the exit of the bladder and involving that organ in the inflammation and consequent complications.

From this explanation of the cause of the enlargement of the prostate gland, it follows that immunity from this distressing complaint can only be secured by a proper sexual relation and natural, prolonged copulation, which is a fact. Nat-

ural copulation is also the remedy where it already exists, and those who are thus afflicted should lose no time in establishing a correct sexual relation according to our system, and in performing their copulations according to our directions, as contained in our "Great Sexual Secret, No. 4." Great benefit will also be obtained from the use of our "Great Sexual Secret, No. 2," to reduce existing inflammation. The author has been repeatedly congratulated by the highest medical authorities in this country upon his discovery of these great truths and upon the explanation of the office of the prostate, here for the first time expounded.

The question of prolongation of copulation in its pleasurable and healthful aspects is now before the reader. The effect upon offspring will be considered later in Chapter XIII., where additional arguments will be adduced.

The specific directions for performing sexual commerce according to the laws of nature and the doctrines of the author are contained in our "Great Sexual Secret, No. 4." In behalf of every consideration of pleasurable sexual association, the reader, male or female, is urged to procure that instruction and commit its valuable precepts to memory and to enjoy the full measure of a perfect sexual embrace according to the conditions of health, morality and gratification.

CHAPTER XII.

MISTAKES OF MARRIED MEN!



UCH instructions to the married as were commenced in the last chapter might be continued to fill a volume more than double the size of the present one without saying a word amiss. Instruction is sorely needed,

and must come from some source, and the author hopes by the present work to create an interest in sexual and creative science which shall lead to still more important discoveries and their wide promulgation. He who discovers and teaches new facts in the domain of nature—particularly human nature—is a public benefactor, and deserves the lasting gratitude of humanity.

There are certain other facts connected with the subject of copulation which deserve attention, and as they relate to matters largely under the control of the husband and bear an intimate relation to his personal conduct, I prefer to treat them under

the head of "mistakes of married men," because by pointing out certain errors which are so universally committed that they have come to be regarded as the proper course of conduct, I can array the facts in a convincing manner and impress them more forcibly upon the reader.

If the two great principles announced in the last part of the preceding chapter, to-wit, that copulation should take place in daylight and be a prolonged enjoyment, were always observed and enforced, a great many other mistakes made by married men would be avoided. One error always brings on others, and those who violate these cardinal principles are guilty of hundreds of minor indiscretions and mistakes which we shall not take time to consider, but among other great mistakes committed by married men the following claim our attention:

TOO FREQUENT INDULGENCE in coition is a serious error. After the man is mature, nature still needs the reabsorption of the semen to furnish food for the brain and nerves and to rebuild the wasted tissues of the body. Those who habitually copulate daily, or even three or four times a week, are necessarily wasting a great deal of valuable vitality. Though if the act be properly prolonged and the exchange of magnetism fully effected in each case, the damage is not as serious as a lesser number of embraces would

produce when improperly performed. But the majority of men are inconsiderate, and require a greater amount of indulgence from the wife than she can perform without injury, so that her sexual magnetism soon becomes exhausted and her system is drained of its vitality. Too frequent indulgence also creates a surfeit on the part of each, and the sexual instinct is rendered dyspeptic, exactly as the appetite for food may be, by being overworked.

I am frequently asked how often copulation is permissible, and my answer is that there is no absolute rule which can be laid down for the government of all men. Some men and women seem to thrive on an amount of indulgence that would amount to debauchery in others. In our "Great Sexual Secret, No. 4," a rule is given by which the parties are able to establish a proper interval. When copulation is performed according to the principles therein expressed, there is not much probability that the parties will indulge too frequently for health, nor so seldom as to miss any correct enjoyment.

COPULATION DURING PREGNANCY of the wife is, with a single exception, never permissible. Assuming that there is a perfect adaptation in the size of the sexual organs of the husband and wife before pregnancy, as there always should be and is where my directions are followed in choos-

ing the companion, the mere fact of pregnancy destroys the adaptation by shortening the distance from the vulva to the womb, by the weight of the child bearing the womb down until it is near the opening of the vagina, and the introduction of the penis and any movement is likely to jostle the womb to such an extent as to produce a miscarriage, or at least an inflammation, and possibly dislocation. It is an unnatural thing to copulate during pregnancy, and when it is indulged in natural instincts are violated, which have a serious effect upon the purity of love and tend to degrade it to the level of mere lust. The practice has a serious effect also upon the character of the unborn child, causing unnatural sexual desires and erotic disposition, which fact will be more fully treated hereafter.

The single exception to this rule is found when the wife is possessed of strong desire for coition during pregnancy. This is unnatural and seldom occurs, and when it does it is usually caused by constipation, creating a pressure against the enlarged womb and exciting local inflammation. Of course, every precaution should be taken to guard against this, but when the desire is strong the woman should be satisfied, for unsatisfied desires during pregnancy leave their mark upon the child, as will be fully shown hereafter. But in gratifying the desire of the wife the husband

should be exceedingly careful not to strike violently against or to jostle the womb in any way and not to bear his weight upon her abdomen. The position described in our "Great Sexual Secret, No. 4," is correct in this, as in all other cases.

COPULATION DURING THE NURSING PERIOD is also wrong. Few women desire it, and they should not be imposed upon when they do not. Man may draw a valuable lesson from the sexual relations of the animals in this matter, as they allow their females perfect rest and immunity during both the periods of pregnancy and lactation. In any event copulation should never take place for at least ninety days after child-birth. During this period the muscles of the vagina, which have been subjected to great expansion and laceration, are recovering their tone and normal contraction. If allowed to do so without disturbance or further dilatation by the penis, the female will regain control of their action and they will afford the male the natural pleasure caused by their contraction around the penis. On the contrary, if coition is indulged in during this period, the contraction will be arrested, the muscles rendered permanently flabby and distended, and the best conditions for the enjoyment of the act will be lost to both male and female.

COPULATION SHOULD NEVER BE INDULGED IN

AGAINST THE WISHES OF THE FEMALE. There are very few men who pay any attention to this rule, and many wives fall into the habit of submitting against their will in order to keep the husband good-natured, and as the act is usually only momentary they put up with the inconvenience and the injury which occurs rather than disappoint him or incur the risk of his displeasure. Copulation with a woman who is not sexually excited and more than willing is always either a rape or a prostitution; I care not how many marriage ceremonies may have been performed over the parties to the outrage.

When the woman submits through force, threats or fear, it is a rape; when she does so to buy peace, it is a prostitution. Love and reciprocal enjoyment are the only legitimate motives leading to copulation. When copulation is attempted with the female in an indifferent or adverse frame of mind, great damage is sure to result.

The vagina of the female is the organ of copulation, and corresponds in every particular to the penis of the male, of which it is an exact *counterpart*. It is, like the penis, susceptible to an erection, and this erection is as necessary in the case of the female as the corresponding erection of the penis is in the male. The great majority of husbands are ignorant of this fact because they are ignorant of sexual anatomy, and as the

erection of the vagina takes place *inside of her body*, they do not see it, and make no allowance for it in their calculations.

This erection of the vagina distends its folds and makes the entrance of the penis easy, while at the same time the vaginal glands, under the influence of the sexual excitement, pour out their secretions and lubricate the entire interior surface, so that the queenly vagina is ready to receive and properly entertain its thrice-welcome guest, the lordly penis, and a royal feast results where the circumstances are proper.

When the female is not in the humor for coition the folds of the vagina are closely contracted, making penetration difficult, and there is little or no lubrication, and the introduction of the penis at such a time is sure to be attended with laceration and tearing of the delicate mucous lining of the canal. The penis is, in such a case, an unwelcome intruder, and has no business being there. Nature tries her best to keep him out, and even lacerates and bruises herself in the effort. In cases of rape, where the female is very much frightened or humiliated, the vaginal secretions are actually dried up by her strong emotions, and the forcing of the penis into the canal at such a time is terribly lacerating and destructive. In such cases the female is frequently actually killed by the combined laceration and nervous shock.

The rapes committed in marriage beds may not be so aggravated in degree, but they are none the less rapes, and their perpetrators should be subject to a proper condemnation according to the circumstances.

There are philosophers who argue that copulation is never permissible except for procreative purposes. I do not fully agree with them, but I present their argument for the consideration of the reader.

They argue that copulation should be suspended during the periods of pregnancy and lactation for the reasons hereinbefore stated, in which they are eminently correct, with the single exception already noted.

They argue that the wife should be allowed a period of rest, say of one year or more, between the weaning of the child and the conception of another, which is unquestionably correct, according to the dictates of every enlightened conscience.

Abstinence from copulation is, of course, incumbent during this period, as they do not believe in preventing conception except by abstinence. Adding these periods together, with a reasonable allowance for variation according to circumstances, will give the married pair an average of one copulation every three years! We feel impelled to quote a historic remark once made by the Gov-

ernor of North Carolina to the Governor of South Carolina, to the effect that that "is a long time between drinks," and most men would think so if compelled to adopt this three-years rule.

The mistake made by these philosophers is in not admitting social sexual commerce between man and wife where all possibility of conception is removed, as it may be by an enlightened understanding of sexual conditions and the proper performance of the act of copulation, having this end in view. Copulation for procreative purposes and copulation for mere social enjoyment are both permissible between man and wife when properly performed. It is also true that copulation, when performed with a view to procreation, is subject to far greater restrictions than the social form of the act, as it must be performed under those conditions strictly which will have a favorable effect upon offspring, while the social form may be indulged in with great latitude, having relation only to the health and enjoyment of the parties. The conditions of procreative copulation will be fully discussed hereafter.

IT IS A SERIOUS MISTAKE TO INDULGE IN MERE SOCIAL COPULATION UNLESS THE POSSIBILITY OF CONCEPTION IS REMOVED. The parties should be in possession of the knowledge which makes this matter subject to their control. If the wife is fearful lest she may conceive, the anxiety occa-

sioned thereby will prevent her from enjoying the act, and her fear will dry up the vaginal secretions and render the act an injury to her, as in the cases of rape already described. When this fear is removed by the act taking place in the light of knowledge, the wife may throw herself into the enjoyment of the occasion, with the happiest results to both parties.

COPULATION DURING THE FLOW OF THE MENSES is another grave error. It would seem that the natural instincts of cleanliness would prevent a man from inserting his penis into a bloody vagina, but vicious and perverted instincts will overcome all sense of decency and propriety, and I write this warning because I know that a vast number of men are guilty of this mistake.

At such a time the vagina is feverish and inflamed, and the laceration and destruction of tissue already described is sure to occur. Moreover, the fluids discharged are foul and decomposing animal matter which is always poisonous, and the laceration occurring at such a time is particularly unfortunate, as local poisoning will result in ulcerations which will be more or less permanent. If the acrid and poisonous fluids come in contact with an abraded surface on the penis, blood poisoning of a serious nature may result, originating venereal diseases, and it is quite possible for such blood poisoning to have

an immediate and fatal result. After the menstrual flow has ceased and the female has washed out the vagina with blood-warm water to remove all remaining blood clots and coagulated mucous, the act of copulation is permissible, and not before. Moreover, the excitement produced by the act of copulation during the menstrual flow increases the hemorrhage and weakens the vitality of the female in all cases. Be decent—wait—don't do it.

The mistakes of married men and of married women also in attempting copulation at improper times, under adverse circumstances and in an incorrect manner, result in great disappointment to one or both, with a fearful train of consequences in the line of alienated affections. When copulation is pleasant on both sides, it is the strongest bond of union that can possibly exist. If the sexual relations of the parties are fully enjoyable, this fact alone will cover a multitude of defects. But where disappointment occurs repeatedly, the sexual magnetisms of the parties are reversed and they *hate* each other. It makes no difference how good the man or the woman may be in other directions; when the sexual instinct is strong and the disappointment results, the sexual magnetisms of the parties are reversed and there is a mutual repulsion as strong as the centrifugal force which drives the planets from the sun. This is natural,

because nature endows both man and woman with the instinct to hate and avoid conditions unfavorable to reproduction and sexual gratification, and this repulsive force is sure to assert itself where the parties are natural. The more natural the man and woman are the stronger will be their hatred of each other as they become convinced of the fact that sexual gratification is impossible. They are divorced by Nature, and whom Nature hath driven asunder let no man strive to hold together.

Where this divorce of nature has resulted from violation of nature's laws, as is the case where such hatred and revulsion of feeling occurs between parties naturally adapted to each other, the remedy is, of course, in compliance with and obedience to the laws which have been thus violated. In some cases this course may result in a partial restoration of connubial felicity, but the better plan is to study and follow nature in the beginning.

This reversion of sexual magnetism, turning love into hatred, is a most interesting study, and will amply repay us for citing a few examples, as by their contemplation the reader may be fortified against making the mistakes which may result in reversing the sexual magnetism of the consort. The rule may be stated in the following words:

Whenever one party is in a high state of sexual

excitement and desire and insists upon gratification and is repulsed by the proposed consort, or discovers visible signs of non-participation or non-reciprocation, the sexual magnetism is reversed and hatred supplants love to a greater or less degree as the circumstances of the disappointment and the degree of original passion may vary.

The intense hatred of rejected suitors, sometimes culminating in the murder of the non-reciprocating party, is an example of the operation of this rule. So are also all rape cases, where the non-participation of the victim results in producing a paroxysm of rage in the assailing party, frequently resulting in murder. The case of Amnon and his half-sister, Tamar, recited in II. Samuel, 13, is a fine example, as the narrative proceeds to state that after he had forced her and found that she did not participate, he "hated her exceedingly, so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone." The celebrated case of Joseph and his master's (Potiphar) wife (Genesis, xxxix.) is another example, this time illustrating the effect of reversed magnetism in the case of the female. It will be remembered that Mrs. Potiphar became very much enamored of her husband's handsome young servant and proposed to him that they should enjoy the pleasures of love; but

that exceedingly proper and upright young man declined, to her grievous disappointment, whereupon her sexual magnetism became reversed and she hated him as strongly as she had before admired him, and, to satisfy her revengeful passion, brought false accusations against him and had him cast into prison, where he lay for two years, until released by a fortuitous circumstance.

In the case of husband and wife, the disappointment and reversion are both heightened by the relationship which presupposes the right of the parties to full, free and complete reciprocation. Where the parties are not adapted to each other by nature, the hatred is a perfectly natural one, and only awaits a full realization of the fact to develop itself. Where parties are not adapted to each other by nature and still live together amicably, it is proof that both are deficient in some or all of the elements that go to form a vigorous sexual nature. Such cases are deficient in natural sexual instincts, and have little or no magnetism to be reversed.

Where the parties are adapted by nature, it takes a horrible mistake, or chain of mistakes, to reverse them. Protection against such a calamity is found in knowledge—such knowledge as is imparted in this volume and our “Great Sexual Secrets” and other publications.

Sexual magnetism may be reversed by jeal-

ousy, and jealousy may be well founded or unfounded. But whether the reversed sexual magnetism of Othello strangles Desdemona in her innocence or in her defilement, the result is the same—calamity, discord, wretchedness and crime.

As I closed a lecture upon this topic in Kansas City, Mo., in 1889, an old man came up to me as the audience dispersed, and taking my hand in his, said, with a voice trembling with age and emotion:

“I am eighty years of age, and have had experience with three wives and have raised a large family. In the name of suffering wives and husbands and our uninstructed youth, permit me to thank you for what you have said to-night. If the principles you teach could be promulgated fully and understood by all, what a world of discomfort it would prevent!”

I believe the old man was right. He had had experience, and was certainly in a position to speak knowingly.

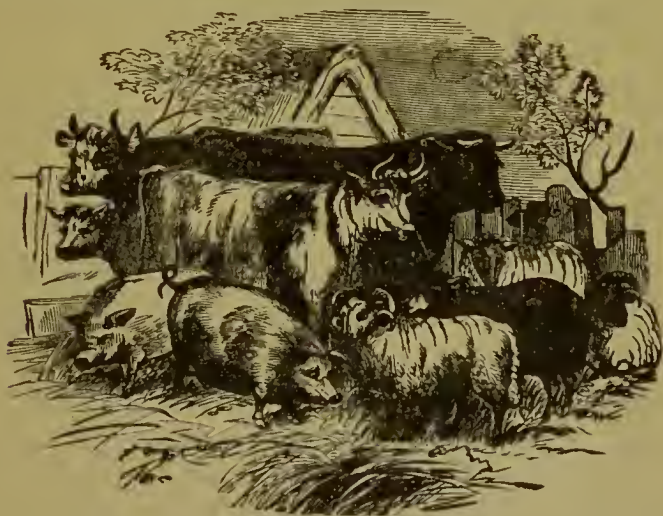
CHAPTER XIII.

REPRODUCTION.

THE crowning act of existence is reproduction. Around this function cluster all the virtues, all the beauties and all the pleasures of human life. To reproduce well, to leave a posterity creditable to the ancestor, to "increase and multiply" and to "replenish the earth" with good men and women is the natural ambition of every well-organized individual of every race.

In all periods of history men have possessed pride in family excellence. From the tribes of Israel to the clans of Scotland, and from the wandering nomads of Arabian deserts to the cultured aristocracy of the present day, there have always been distinctions of caste and social standing based upon "blood." The alleged "divine right of kings to rule" emphasized it; republican equality has not obliterated it. As long as man exists on this earth and has his reasoning faculties race pride, family pride and individual pride will center upon reproductive excellence. Notwithstanding the appalling popular ignorance upon

all subjects pertaining to it, the reproductive instincts of man are the strongest in his nature, a fact which is too palpably apparent in the enormous volume of crime growing out of perverted sexual instincts, which are rendered none the less strong by reason of their abnormal use, but rather inflamed thereby.



Reproduction is both a science and an art. The laws which govern it are easily comprehended and obeyed with magnificent results, as already demonstrated, in the breeding of horses, cattle and poultry and in agriculture and horticulture. The science of reproduction of animals and plants is encouraged by society and government, and every topic pertaining to these subjects may be discussed in the drawing rooms of the politest

society while inhaling the perfume and gazing upon the beauties of flowers—the organs of vegetable reproduction. Men and women display the utmost solicitude for their brood mares, their cows, their fowls and plants, and every condition favorable to reproduction is carefully observed, with excellent results, and the world is filled with the beauty of divine creations in these lines as the result of intelligent action.

But how is it with humanity? We would fain evade the answer and draw a curtain before the melancholy sight, but candor compels us to be truthful, and duty to humanity in an effort to correct existing evils requires the statement of the appalling contrast, though our heads may hang with shame at the facts, our cheeks mantle with the blush of humiliation and our eyes drop scalding tears of regret that in our day and generation the beauty of flowers is esteemed above that of humanity, that the brood mare receives more consideration than the wife, and that the offspring of the barnyard and the pasture are brought into the world under more favorable conditions and in the exercise of greater intelligence than is bestowed upon the progeny of our cultured homes.

Oh shame, where is thy blush! Humanity a long procession of cripples! Thousands of paupers on every hand! Jails crowded with crimi-

nals! Asylums loaded with the insane, the deaf, the dumb, the blind, the idiotic, the imbecile! Beauty the exception and not the rule! Catalogues of hereditary diseases! Prostitution rampant! Virtue and chastity at a discount! Illegitimates by the thousand! Mulattoes bearing upon their faces the shame of the white race and the degradation of the black! Abortion and murder of infants so frequent that Herod seems merciful and virtuous by contrast!

It is a strange fact that human intelligence should have reached a stage where it has filled the world with the beauty of culture in every department of reproduction except its own, without appropriating the facts of reproductive science to its own preservation and advancement, but it is singularly true. At this very moment when I write these lines the newspapers and magazines are teeming with announcements of fairs and expositions devoted to the display of reproductive excellence in every department of agriculture and stock-raising, and Chicago has just secured the location of the World's Fair in which the same lines will be displayed on the most stupendous scale, and in the face of these facts there is no topic more offensive to the popular mind than the same science directed to the welfare of the human race. For lecturing and disseminating literature upon the topics of "Reproduction,"

"Pregnancy," "Instructions for *Proper* Indulgence in Coition," etc., even to private audiences of persons assembled for that purpose, many of our noblest and best men and women have been persecuted with insane fury, charged with publishing "obscene" literature, threatened with tar and feathers, attacked by the rabble, libeled by the press, anathematized by the pulpit and cursed by those whose evil practices have been exposed. And all because an effort was being courageously and conscientiously made to interest young men and women in the principles of *correct* cohabitation and reproduction. The author has not been exempt, but we are still in the field, and will remain until our good right hand (which has never been stained with a dishonorable act) shall have lost its cunning and become palsied in death to write no more forever.

Meanwhile, for the enlightenment of our fellow-men and for the benefit of humanity, we present the following facts for the consideration of the reader, as furnishing additional light upon the great laws of nature governing the reproduction of the human race.

One of the most fruitful causes of the popular indifference to this most important and sublime subject is the prevailing religious belief that the excellence or inferiority of offspring is the result of a Divine Providence which arbitrarily decrees

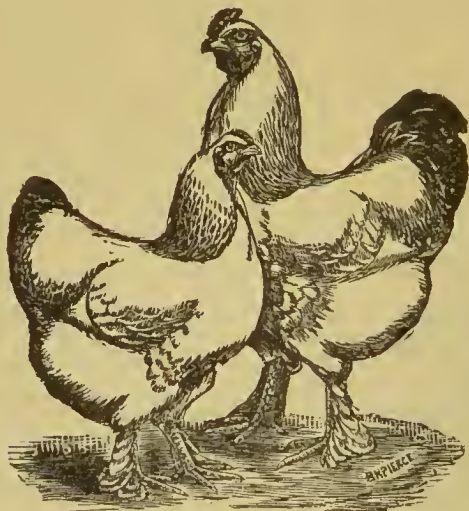
that one child shall be approximately perfect, while another shall be deaf, dumb, blind, crippled and idiotic. Of course, if this is the case all scientific effort is useless, all investigation futile, all knowledge a burden, and we should simply bow to the inevitable. But we respectfully submit that such is not the case, and, moreover, the charging of such enormities upon Divine Providence, who is supposed to do all things well, is a monstrous error, a blasphemous libel, and a cowardly shirking of the real responsibility.



Excellence and inferiority are both direct results from causes that can be traced and understood. The causes and effects of intellectual and physical peculiarities depend upon laws as absolute as those of mathematics, and it is both wonderful and ludicrous to see how some people will accept these laws in everything which is to their credit; but when anything occurs to their discredit, how they will shoulder it off upon "Providence!"

I know a devout man, who is a magnificent success as a horticulturist and stock-breeder, who has an idiotic child. On a recent visit to him he showed me over his beautiful garden

and explained, with great minuteness, how he had produced each excellent result in berry and plant and vine. He showed me his prancing colts and lordly stallions, his game fowls and prime cattle, and his eyes brightened as he looked upon them, and with pride and dignity he told how each superlative trait had been secured by careful breeding. Not a word about "Providence!" But



when we entered his house and I beheld his idiotic offspring, he heaved a sigh and exclaimed: "I cannot understand, sir, why Providence should have imposed upon me the burden of this idiotic child; but I suppose there is some purpose in it that is all-wise, as He doeth all things well."

When I mildly suggested to him "Providence" had nothing to do with it, but that the Infinite God of Nature had supplied the conditions which

would have made his daughter as perfect as his stock and vines, had the same laws been obeyed, and that he himself had "botched the job" and produced unfavorable results, he became offended, and subsequently denounced me as a "godless wretch," my work as a "fraud," and my publications as "obscene literature."

The sooner men and women realize the responsibility of parentage, the sooner deformity and idiocy will be diminished and ultimately obliterated. This realization of responsibility can only come through knowledge, and every effort to disseminate knowledge in this direction, however crude, should be fostered and encouraged.

Let the reader not misunderstand my position. I am not here to argue whether Divine Providence exists or not. I simply assert that nature has laws and conditions, and that obedience to those laws and conditions produces favorable results, while disobedience results in the punishment of deformity, disease, idiocy and crime. Our religious friends may content themselves with the belief that these laws and conditions are ordained by God. Then they should be obeyed, and every religious instinct should prompt to their careful and systematic study. On the other hand, our irreligious friends who may feel disposed to deny Providence altogether, will find the facts confronting them which, in the interests of

self-preservation, will impel them in the same direction. In either view of the case the study and application of these great laws is an imperative duty.

The office of reproduction is the highest to which man can aspire. The creative function has been placed at man's disposal. In the exercise of his intelligence it is entirely possible for him to create magnificent offspring. In the neglect of that intelligence, and in the blind gratification of perverted instincts, it is equally possible for him to produce vicious, depraved, diseased and deformed progeny, and he does it. Let the asylums, hospitals and jails bear witness to the truth of this statement.



A stream cannot rise higher than its source, and offspring cannot be better than the combined possibilities of the parents. The possibilities of the parents may be combined, however, for good or for evil, by addition, multiplication, subtraction and division. The addition of good traits in the parents results in the multiplication of virtues in the offspring. The subtraction of virtues in the parents results in division in the offspring, whereby the hereditary transmission is reduced to a quotient.

Let us represent these facts by a combination of two numbers, say 4 and 6:

Added, $4 + 6 = 10$.

Multiplied, $4 \times 6 = 24$.

For the analogy, suppose we have in a given marriage two good traits added together in the parties; the muscular strength of the male represented by 4 and the mental attributes of the female represented by 6. In their relations with each other, mentality will simply be added to muscular endurance; but in their offspring, mentality will be multiplied by muscular endurance, because combined in the single organization where every mental process is correlated with the muscles. Suppose either parent adds the factor of good digestion, represented by 5. You have $4 \times 6 \times 5 = 120$, or in other words, muscular power, mentality and digestion have combined to produce an organization one hundred and twenty powers strong, whereas in the parents the combination is represented by $4 + 6 + 5 = 15$, or in other words the ratio of improvement is as 15 to 120; that is to say, the offspring is eight times as good as its parentage.

The subtraction of virtues may be illustrated as follows: Suppose in the case of the same parties, having a combination of muscular strength 4, mentality 6, digestion 5, the powers of parentage are $4 + 6 + 5 = 15$; if the offspring be con-

ceived under conditions wherein the powers of the parents are deteriorated, the result will be a division to the offspring. Suppose the conception takes place when the mentality of the female is reduced to 3 and the muscular strength of the male to 2, digestion unimpaired; the result will be $3 \times 2 \times 5 = 30$, or the quotient of 120 divided by the amount subtracted, viz: muscular strength 1 + mentality 3 = 4; or in other words, the parents have accomplished only one-fourth of what they might have done under proper conditions.

Thus by mathematical law may we arrive at the actual powers of parentage and their result in offspring, and the factors of a perfect creation may be as readily determined as the factors of any mathematical result. When more or less of the factors of creation are omitted, the result is a *partial* creation.

Every idiot, every congenital deformity, every constitutional hereditary weakness is the result of a partial creation. Add to the idiot a good brain; to the congenital blind, deaf and dumb, good eyes and ears, and you complete the creation and the deformity vanishes.

When parents reproduce under the worst possible conditions, the most hideous deformities of mind and body result, and an inspection of their horrible progeny will disclose the fact that they

are only fractions of human beings. Enough of the factors of human existence have been combined to support life, but that is all, and an estimate of idiots and deformities of the lowest class will show them to possess from one-tenth to one-fourth of the conditions of perfection.



Idiot.

A stage above this will produce offspring of inferior calibre, the paupers and criminals of the asylums and jails, who possess considerable intelligence, and may be said to represent from one-third to one-half of a perfect creation.



Criminal.

The next stage introduces the average citizen, who is from one-half to three-fourths as good as he ought to be, those who are half made being constantly on the danger line of pauperism and crime, and those who are three-fourths perfect ranking as "our best citizens."



Half-made.



Average Citizen.

Above this grade, as we approach more closely to the perfect, humanity becomes god-like in its attributes, and we have the Cæsars, the Napoleons, the Washingtons, the Gladstones of history, the Shakespeares of literature and the Galileos of philosophy.

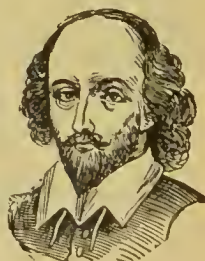
In the act of reproduction, each parent contributes to the offspring his or her whole nature, whatever it may be, for good or for evil. The combination resulting from the union of the natures of the father and the mother is the child.



Galileo.

For the sake of illustration, the child may be said to be a composite photograph of both the parents. In photography, a composite photograph is made by projecting upon the same sensitive plate the images of two or more persons. The photograph thus made reflects all the characteristics of each, wonderfully blended with the others. As in photography, the image is produced by the transmission of light from the body photographed to the sensitive plate, so in reproduction, the image of the parents is produced upon the child by the transmission of sexual magnetism, reflecting every peculiar trait of both parents in the composite formation of the child.

The semen of the male, uniting with the ovum of the female, form the physical conditions which make conception possible, just as the sensitive plate of the photographer is formed by combining certain chemical elements, making photography possible, but it does not follow from such combination that a photograph



Shakespeare.

will result, except by the exercise of artistic skill. So in reproduction, the mere combination of semen and egg in the womb of the female does not make a child, any more than the mixing of brick and mortar in a mass will make a brick house. To furnish conception at all requires a



Well Organized.

proper chemical combination and the exercise of mind, exactly as the production of the photograph requires the skill of an artist and the erection of an edifice requires the skill of the architect and the labor of the builder.

To constitute a creation in reproduction, we must have the ovum of the female, the semen of

the male, and the intelligent transmission of sexual magnetism from both, to form the child, and in proportion as these conditions are more or less perfectly fulfilled will the creation be complete or incomplete.

The recognition of this great principle of the reflection of parental conditions in the offspring brings us to the proper consideration of the great natural laws of heredity.

I.

In reproduction, the offspring is the composite product of the transmission and combination of all mental and physical traits and conditions of all previous ancestors, the special personal traits and conditions of each previous ancestor being perpetuated with more or less distinctness, as they may be modified or intensified by combination with opposing or reinforcing elements in other ancestors, or by the operation of other laws which will be hereafter discussed. This great reproductive law lies at the foundation of all sentiment toward family pride, "blue-blood" lineage, nobility and aristocracy. Men and women have always had pride in noble ancestors, whether the nobility was based upon intelligence, martial prowess, gentility or simply the possession of property, or all combined. There is an equal instinct in the human mind to cover up and secrete any event in family

history which does not reflect creditably upon the character of ancestors. And where an individual is able to trace his family history on both sides to noble ancestry he does so with pride, because the combination of virtues has had its effect upon his character, and he knows it and the world knows it instinctively and yields him homage in consequence. Other things being equal, statesmen will beget statesmen, scholars will transmit their scholarly attributes and warriors will become the fathers of warlike offspring. Witness the brilliant connection of the Adams family in the history of this country. The father of President John Adams was a distinguished and able preacher; John Adams, besides being President, was an illustrious orator and a man of rare executive ability; his son, John Quincy Adams, inherited all his excellencies, and Charles Francis Adams, next in line, was a most distinguished diplomat and statesman, with a son of unquestioned ability. Examples might be multiplied, but are unnecessary, as the world is teeming with familiar examples and the public mind accepts this truth, saying of every man who manifests inherited ability that "he came by it honestly."

Vicious elements of character are perpetuated and combine in the same way to blight humanity and to produce discord in society. Children begotten of sensual parents are naturally unchaste,

those of idle or dissolute parents are naturally cast in the same mold, while those of cruel and turbulent natures beget offspring having the same traits. And as in prostitution and harlotry the sensual, the idle, the dissolute, the cruel and the turbulent are constantly associated, a condition is produced exceedingly fertile for the production of a class



Badly Organized.

of criminals combining all these vices, and that we reap a fruitful harvest of such criminals let our jails and penal institutions attest. And such will continue to be the case until society realizes that it is infinitely better to educate itself to such a point in sexual science that the *production* of criminals will be stopped, than to spend millions of dollars annually to punish those already here.

A member of the Prison Association of New

York (Mr. Dugdale) some years ago rendered a service to humanity in collecting and reporting some interesting statistics in regard to the "Juke Family," residents of that State. His report states that within seventy-five years 1,200 persons have sprung from five sisters, several of whom were illegitimate (three known to be unchaste), who married brothers, whose father was an idle, thriftless hunter, hard drinker and licentious. Mr. Dugdale was able to trace the history of 709 of this family, with the following result:

Paupers	280	Number of persons known to	
Criminals.....	140	be contaminated by syphilis	480
Thieves.....	60	Years of pauperism.....	798
Murderers.....	7	Years of infamy.....	750
Prostitutes and adulteresses..	165	Cost to the State	\$1,308,000
Illegitimate children.....	91		

Diseased conditions are transmitted to offspring. The sins of the fathers are visited upon the children unto the third and fourth and all succeeding generations, until modified by opposing conditions.

Syphilis, consumption, scrofula, insanity, dyspepsia, leprosy, and the whole catalogue of constitutional organic diseases, are transmissible to endless generations unless care is taken to avoid them and to oppose them with proper modifying and curative conditions. This fact is so generally conceded that it merely requires mention, not argument.

Those children who strongly resemble a certain parent in form and feature are afflicted with the diseases of that parent more than the others. A child born of parents, one of whom has weak lungs, the other strong, will be consumptive or the reverse, as he resembles the weak or the strong-lunged parent. Combinations of diseases in the parents work disastrous consequences to the offspring. A child born of parents, one of whom has consumption, the other dyspepsia, will be short-lived and weaker than either.

The foregoing facts are sufficient to prove the value of a thorough knowledge of the rule under discussion. The intelligent reader will apply it in his own case by scrupulous adherence to the following suggestions, viz:

In matrimonial selection, look well to the family history of the proposed consort and avoid all those whose lineage is tainted with extremely undesirable combinations, that are likely to be reproduced.

When in your own family history there is an unfortunate combination, or single fact even, be careful to select a consort whose family history is such that a modifying influence for the better will be exerted.

In personal conduct, avoid all association with the vicious, depraved, diseased or deformed, especially sexual association, lest you burden society

with your illegitimate offspring, reproducing these calamities.

In matrimonial selection and in personal conduct, exemplify the virtues and combine them in such a manner that your offspring may inherit every essential element of a perfect humanity.

Apparent exceptions to the operation of this rule are all easily explained by comprehending the modifying influences of conditions included in the operation of the remaining laws stated in this chapter. We come now to the discussion of the second great law of heredity which offers the highest encouragement to the conscientious student of human development, as well as accounting for the great loss of quality and the deterioration sometimes experienced in one generation. It will take humanity an age to recover from the operation of this great first law, in the existing depravity resulting from successive generations of ignorant, careless and vicious ancestors, but the remaining laws to which we now turn our attention open the way for unlimited improvement.

II.

The temporary condition of the parent at the time of conception becomes the permanent condition of the offspring by transmission.

The comprehension of this great law carries

with it the realization of the necessity for widely disseminated information in the *art* of procreative copulation.

Reproduction is an art, and it is folly to expect artistic results from those who go at it without instruction in the fundamental principles which govern it. We can never expect to produce a generation of beautiful and healthy offspring until the previous generation, the fathers and mothers, are *instructed* in the art of begetting.

Nature tries to instruct us by establishing the following great law which is worthy of the deepest study:

The conditions of pleasurable enjoyment of the act of coition are always in direct proportion to the conditions favorable to perfect creation. In other words, nature makes the act attractive by the conditions of pleasure being identical with the conditions of favorable reproduction. If the instincts of men and women were natural, they would never copulate when either party was in a state unfavorable to the best results.

A condition of disease existing in either parent, though only temporary, weakens reproductive power and is transmissible as a permanent diseased condition to the offspring. Coition cannot be fully enjoyed by the diseased person, and he is repulsive to the consort while the disease lasts, and an educated sensibility on these subjects,

joined to natural instincts, would always protect the race from such vicious reproduction. But ignorant men and women will continue to beget their offspring while laboring under temporary illness, and thus perpetuate the disease through countless generations.

A lady brought a little boy to me who had been paralyzed from birth on his right side. Just before the time of conception she had suffered a temporary paralysis of the right side, and conceiving this boy while the disability continued, she perpetuated it in her offspring.

I have personally examined a number of children who exhibited every appearance of permanent intoxication, the result of conceptions taking place while one, and sometimes both, of the parents were under the influence of liquor. These cases are very common.

An acquaintance of the author has a son who can hardly keep himself awake for fifteen minutes on any occasion. He is dull, stupid and utterly unfit for society or business. This case was caused by the conception occurring under the following circumstances: The father returned home from a journey and found his wife asleep and exhausted by a hard days' work. She awoke on his return, but as soon as he came to bed she sank back into an exhausted and deep sleep. He asked her for coition, and being unable to awake

her, he concluded to satisfy his passions anyhow, and copulated with her without awakening her. The boy thus conceived bears in his permanent organization the temporary condition of his mother.

A similar case, in which the circumstances of conception were almost identical, resulted in a girl who sleeps sometimes for periods of six months, awakening only to take nourishment, and then only for fifteen or twenty minutes, and at other times is always sleepy and stupid.

The intelligent reader will readily draw the conclusion from these melancholy cases that coition should never be indulged in except when the parties are both in the enjoyment of the highest state of physical perfection and vital power possible, which is the correct rule, any deviation from which renders the offspring liable to deformity.

In order to *reproduce* the entire organization of the parents in the offspring it is necessary that the temporary state of both should involve the *action of every part* of the organization of both and its participation in the act of coition which produces the offspring. In other words, the entire body of each parent, every nerve, muscle and bone, must participate in the act, just as every feature must be reflected in a complete photograph, by participating in the act of photography.

Whenever a temporary condition occurs in coition by which a part of the body of either parent is *subtracted* from this participation, deformity is the result. If the subtraction could be complete, complete absence of that element would exist in the offspring. In most cases there is only a partial subtraction of the creative energies, resulting in weakness of parts that ought to be strong, and hence often overlooked because men and women are fain to close their eyes to weaknesses, particularly in their own offspring.

It is impossible in my limited space to cite examples showing every branch of deformity to which the operation of this law renders humanity liable, but I will discuss a few important ones to prove the operation of the law, and the intelligent observation of the reader will supply sufficient corroboration.

In a previous chapter I stated that simply from the standpoint of social pleasure and reciprocal enjoyment between man and wife copulation should be *prolonged*, and should *always take place in daylight*, and proved my position on both of these startling propositions. I will now discuss them again with reference to effect upon resulting offspring, and will show thereby the truth of the rule just stated that the conditions of pleasurable enjoyment are always identical with the conditions of favorable reproduction.

Reproductive copulation should always be an act of prolonged enjoyment on both sides, for the following reasons:

It has already been shown that the flow of sexual magnetism from the parents, uniting on the life-germ, produces the creation. Sexual magnetism is the *creative force*, analogous to, or identical with electricity, and *it takes time* to generate that force. When the child is produced by an abortive coition, where little magnetism is generated, this current is weak, and a poor creation is the result. Just as in the case of an electric arc light, a strong current, well generated, produces a brilliant light, and a weak current a poor one, barely making the carbons fizz, so in the creation of a child, when the sexual magnetism of both parents is brought to a proper intensity we have brilliant results, and when the magnetism is reduced we have the partial creation of a child which is, in the worst sense of the word, a "fizzle."

It takes time to marshall all the functions of the body to a proper participation in the act. Those who expend their vitality in the mere sensation of feeling and reach the climax quickly, leave out three-fourths of the enjoyment, and three-fourths of their bodies fail to participate fully. The limbs, arms, breasts and sexual organs must have their full exercise in the sensations of touch, and in addition the eyes must see beauty and

revel in it, the ears must be delighted with "concord of sweet sounds" in enjoyable conversation, the nerves of taste delectated with kisses, those of smell with pleasant odors, and likewise every faculty of the mind must be aroused in some degree to bring it into the procession of virtues that are to be marshalled upon the offspring. It takes time to marshall this grand army of the human faculties, but if it be not done, defeat is sure to follow in loss of pleasure in the act and in deformity of resulting offspring.

For these reasons and many others which might be adduced could space permit, nature imposes the law that the conditions of pleasure in coition are identical with the conditions of reproductive excellence, thereby persuading humanity into the adoption of the conditions favorable to both.

Reproductive copulation should always be performed in daylight, never in the dark, for reasons which are now obvious, in the light of the preceding argument. It is absolutely necessary to the exercise of the majority of the faculties of the mind and to the full exercise of all of them that light should be present. "Let there be light," was the first great fiat of creation. Creation could not proceed while the universe was wrapped in darkness. But when light burst upon startled chaos, the second great fiat of creation was, Let there be law, and the obedient scintillating suns

and their attendant worlds wheeled into line and began the march of eternity to the music of the spheres.

Man is an epitome of the universe, and is governed by the same laws of creation. Let there be light and let there be law at his creation, or he lapses into the chaos of deformity.

Those who copulate in the dark subtract infinitely from its enjoyment, as already shown in Chapter XI., and in so doing they subtract from creative energy by partial or complete *disuse* of many faculties. The optic nerve is not employed, as a matter of course, and fails to contribute its share of creative energy or magnetism, while all the faculties of the mind which depend upon this nerve for their action, notably the percepts—form, size, weight, color, order, locality and many others—are partially subtracted in consequence.

From the operation of this principle it irresistibly follows that offspring conceived in the dark can never by any possibility be endowed with the full measure of sense in those organs which depend upon the optic nerve for their action, and, to follow this fact to its legitimate conclusion, involves every part of the organization, but particularly the eyesight. How much of the prevailing eye-weaknesses and diseases of the eyes of the American people are directly caused by the pre-

vailing practice of copulating in the dark we may never know, but reason tells us that an immense majority of such cases must be due to it.

Does nature furnish us with any facts in corroboration of this startling statement? The fishes in the Mammoth Cave of Kentucky have *no eyes*, because for generations back they have been *begotten in the dark*. Place fishes with good eyes in the same circumstances and in one generation the eyes will be weakened, and, in some individuals, blind, and in a few generations obliterated from the same cause. In the case of humanity, most persons use their eyes during the day, and in copulating at night transmit *some* of the creative energy of the optic nerve and its relations, but it is always weakened and inferior to what could be done in daylight under proper circumstances.

A few years ago a lady brought a little boy to me for examination who was a puzzle to the doctors. Apparently perfectly healthy, nice-looking, with none of the marks of idiocy, he was nevertheless destitute of intelligence and was utterly unable to remember the simplest fact. I examined him carefully, and turning to the mother, remarked: "Madam, you conceived this boy in the dark, when your husband was slightly intoxicated."

She threw up her hands in astonishment and

cried: "My God! that is true; but how did you guess it?"

I did not guess it. I simply knew it, because in a careful examination I found the faculties wanting in the boy which are stupefied in a man under the conditions named. She was able to locate the conception of the child at a particular visit of her husband home from the mines in which he worked, and remembered that he was slightly intoxicated and that she had copulated with him in the dark, as was their custom. He left for the mines again the next day and she knew she was pregnant before there was any further coition, so that the proofs of the correctness of my theory were not wanting.

Slight intoxication rendered the perceptive faculties of the father stupid and his memory dull, but had the conception taken place in daylight, it is quite probable that these faculties would have generated enough creative energy for a partial reproduction. But in the dark, in his intoxicated condition, these faculties were entirely obliterated, and the creative energy of the mother being weak, they were not supplied by her, hence the boy came into the world with these faculties *left out altogether*.

By the recognition of the great law now under discussion, viz., that the temporary condition of the parents at the time of conception becomes the

permanent condition of the offspring by transmission, I have, in hundreds of cases, correctly described to parents their condition at the conception of the offspring then under examination without asking a single question.

A lady brought her baby boy to me for examination, and as I proceeded I remarked, "Your husband is an inveterate user of tobacco." "Oh, you know my husband, do you?" "No, madam, I do not know your husband, but I know that fact, because in the creation of this child he contributed a tremendous supply of tobacco juice!"

It was a severe thing to say, but it was sadly true. The poor little baby bore all the marks of the evil effects of tobacco upon the human system. Gentlemen, in the name of our common humanity, for the sake of future generations of unborn innocents, make your children out of better material!

I hope I have sufficiently impressed the dark side of the picture of the operation of this law upon the reader to awaken the sense of danger in regard to its violation. It is, therefore, with emotions of the greatest satisfaction that I now direct your attention to the benefits that may be derived from the recognition of this law and by conforming to its provisions.

Those parents who come to the reproductive act in the highest state of physical perfection to



Perfect Offspring.

which they are capable of attaining, and who marshall all their faculties by attention to the proper methods of copulation as explained fully in our "Great Sexual Secret, No. 4," and who bring themselves to the highest pitch of enjoyment by prolonging the act and by enjoying this highest of life's great functions in daylight, are assured that their offspring will thereby receive the highest degree of perfection and will come to bless them with beauty of form, brightness of intellect, grace of character and richness of health. There is no doubt about it whatever, and nothing but the violation of some other equally important law of nature can defeat the assurance of perfection thus given.

This law makes it entirely possible for parents to endow offspring with magnificent talents not possessed by the parents themselves; that is, to say, the parents may possess the faculties necessary to a talent in a very moderate degree—not sufficient to display sustained power—but by working that talent up to a temporary degree of activity and power it may be permanently established in the offspring as a predominant trait, infinitely stronger and better than was possessed by either parent, according to the law of multiplication already explained.

We may take the talent of music, for example. A gentleman came to me, saying that he and his

wife were very anxious to have a daughter who should be a fine musician, but as neither he nor his wife could play, although both were passionately fond of music, he did not know how it could be accomplished. I sold him our Great Sexual Secret, No. 1, giving the information how to create a son or daughter at will, and supplemented it with the following instruction:

"Set a time for the conception of your daughter in the spring of the year, when the birds are mating and when all nature is melodious with the new creation of the year. For at least six months previous to that date give special attention, both you and your wife, to music in all its branches. Study music, practice music, no matter how much you may fail to produce classical results. Attend every concert you can and read musical literature. Hang upon the walls of your room pictures of all the prima donnas and great *female* musicians you can get.

"Conceive that child at sunrise, when all nature is awakening in song, and for three days and nights previous give up every other employment for music. If you want to make a dead sure thing of it, hire a first-class brass band to play in the yard at the critical moment. During your wife's period of pregnancy continue your musical studies and your concerts and every other musical

influence you can command, and credit the results to my instruction."

He followed my instruction to the letter, and the result was a beautiful daughter who gave evidence of musical talent with the first manifestations of her intelligence. She is to-day an accomplished musician in all branches, the pride of her parents and the joy of all her acquaintances. In all of which I have my share whenever I hear her play and reflect how much I contributed to the gratifying result.

The application of this law extends to every faculty of the human mind. Parents who desire intellectual children may have them by pursuing the same course in relation to the intellectual faculties. Those who would endow their offspring with artistic talent may pursue a corresponding course with certainty of results. In the same way mechanical skill, physical energy, oratorical talent, dignity, sympathy, reverence, worship, sociability and every element of human character may be transmitted in a multiplied degree by the intelligent action of intelligent parents. In the light of this revelation the reproduction of diseased, deformed, vicious and depraved offspring is a crime against society worse than murder. The latter is only the result of vice, the former is its actual *creation*,

Animals recognize this law, and in the exercise

of natural instincts always copulate at a time when those faculties are most aroused upon which they depend for subsistence and safety. The lion and



the tiger depend upon their fighting qualities and they always preface copulation with a rough-and-tumble struggle. They spring at each other and meet in mid-

air in a ferocious embrace and fall upon the ground and bite and roar until their ferocity is worked up to a white heat, when they meet in a conjugal embrace and beget a race of fighters, the terror of the jungle and the monarchs of the forest!

The deer is an example of a different application of the same law. The deer depends upon his speed for safety and for subsistence, and in begetting offspring they preface the act by a long chase. The doe will lead the buck a long race over mountain and valley, while he pursues her in all the ardor of passion, and when their speed is worked up to the highest pitch they come together and beget a race of racers!



Animals also recognize the value of this rule by copulating in daylight and not in darkness, when their faculties are at their highest stage of creative energy by being fully employed. I made this statement in a lecture recently, when I was interrupted by an objector, who enquired stentoriously:

“How about cats?”



I thanked him for the interruption, because he furnished the exception which proves the rule. Cats and some other animals make their living at night and sleep in day-time. Their faculties are most active at night by the very conditions of their existence.

As their natures are reversed in this particular, it is natural and necessary that they should copulate and beget their offspring at night when their faculties are at their best. But human beings are not cats, and are governed by laws which pertain to their own conditions of existence. The violation of these laws and the prevalent

custom of creating offspring at wrong hours tends to the production of traits of character identical with those of "night-hawks" and "cats," to the demoralization of society.



CHAPTER XIV.

PREGNANCY.

THE most critical moment in the life of an individual is the first, or the moment when his conception takes place. The influences which surround this crisis are more



powerful than he will encounter at any later period of existence, determining his power, his health, his beauty, his intellectual endowments; in fact, everything which may be considered as a factor in his usefulness and happiness.

The facts stated in the previous chapter confirm the doctrine that infinitely more can be done toward the education of an individual *before* his life begins than can ever be done afterward.

Up to and at the moment of conception the influences of the parents upon the new creation are equal, and each contributes the full measure of his and her permanent and temporary conditions to the offspring. The act of conception being accomplished, the mother becomes the receptacle of the new creation and assumes the responsibility of its nourishment and development. The father's influence upon the new creation is at an end, except as secondarily transmitted to it through the mind of the mother. The child, receiving its nourishment through her blood and electrified by her mind through her nerves, is, to all purposes, a part of her body during the period of gestation. Hence, like any other part of her body, it becomes subject to the dominion and creative power of her mind, and hence we have the third great law of hereditary conditions, as follows:

III.

The temporary condition of the mother during pregnancy becomes the permanent condition of the offspring.

The recognition of this rule, with the further fact that the direct influence of the father is at an end, makes it his obvious duty to see that the temporary conditions of the mother are the very best possible. It is the mother's duty to nourish

and develop the offspring, and to that end all her energies should be expended. It is the duty of the father to expend his energies in supporting and succoring the mother, in defending her and his prospective offspring from every calamity, and in aiding her in every way, by his labors, his valor and his cheering presence, to pass the period of gestation in the most pleasant, healthful and beneficial manner, both to herself and to the offspring.

Conditions of disease in the mother are frequently induced by exposure, overwork and anxiety, which might be easily avoided if the father performed this duty faithfully. It is a sad truth that the majority of husbands look upon the pregnancy of the wife merely as an inconvenience, and make no special provision to relieve her of any part of her double burden of labor and anxiety during this critical period. The result is a fearful strain upon her mind and vitality, causing temporary prostrations of weariness and nervous debility which are directly reproduced in the offspring, with *permanent effects* in deformity and disease. It is the business of the husband to see that all these conditions are as far removed from the wife as possible during the whole period of gestation. If she desires to work at any employment he should see that her wishes are gratified, but that she does not exhaust herself or do any-

thing which may strain her energies or weaken her body. As far as possible she should be relieved from every anxiety, grief, burden and care which can possibly affect her unfavorably. The almost constant companionship of the husband is a necessity in this view of the case, and his gallantry, solicitude, valor and discretion should at this time be redoubled.

"But," says some business man, "I can't be tied to a woman's apron string for nine or ten months. What would become of my business?"

Your "business," sir, during that period is to sink all other considerations for the welfare of your consort and your offspring. That is your chief engagement and responsibility. If you are not willing to forego all other responsibilities and pleasures to the extent at least of making them secondary to your duties as a husband and father, you are unfit to be either.

It is, of course, necessary to make a living and property must be preserved, but the average husband and father of to-day makes these "business duties" a pretense for much unnecessary absence from the consort. The club, the exchange, the lodge, the office and the society of the store and workshop are often more attractive than the home, where sits a despondent and weary wife in the stages of pregnancy, impressing her offspring and yours with traits far from desirable,

which your presence and attention would prevent. On the contrary, if she knows that the moment your duties as a business man are over, you are anxious and eager to fly to her side with cheering words and loving caresses, such knowledge will keep her happy in your forced absence and make the long hours of her confinement pass swiftly, while her mind will teem with loving thoughts which will be reflected upon the offspring, and your reward will be a thousand fold in the graces and affections of your progeny.

To such a tremendous degree does the operation of this law extend that children reflect through life toward their father the exact condition of the mind of the mother toward the father during pregnancy. Many cases are authenticated where the child has borne a most intense hatred toward the father, manifesting it in infancy even by crying and struggling against his approaches, caused by a temporary indignation of the mother against the father for some flagrant dereliction of duty during pregnancy; while the children of those who are loving and devoted surpass in affection and loveliness of disposition toward parents.

If the prospective father has any pride in the love and affection of his offspring toward himself, as well as in their health and beauty in mind and body, he will most assiduously strive to maintain about the mother of his children during her

period of pregnancy the very best conditions possible.

During this period the mother herself should strive to maintain the most exalted condition of mind and body possible. Unless she does this she may defeat the possibilities of the most favorable conditions of conception and all the advantages supplied by the most considerate and devoted of husbands. While it is his duty as far as possible to supply her demands, it is her privilege to control her mind to make those demands as light as possible. She should strive to banish all care, anxiety, worry, irritableness and every emotion, in fact, which she would not wish to see reflected permanently in her child. She should cultivate, on the other hand, most assiduously, every line of thought, emotion and action which it is desirable to reproduce.

The education of the child, which should be commenced prior to conception, may be infinitely advanced during pregnancy by the application of this law. I believe too many authors have been inclined to ascribe all pre-natal influences to the condition of the mother during pregnancy, overlooking almost entirely the influence of conditions prior to conception in both parents. It is important to observe both, though long professional experience and observation justifies me in the belief that temporary conditions induced in the mother

during pregnancy are tremendously more potent on the character of the child than any effort which may be brought to bear upon him after birth, yet conditions induced in both parents previous to conception are infinitely more potent than either. As no amount of educational influences after birth can make an intellectual character out of a congenital idiot, so no amount of conscientious effort during pregnancy can entirely overcome a bad conception, but in either case much can be done toward the mitigation of evils. It is better to go back to first principles and *commence right*, with a brilliant conception, a healthy gestation, a sound birth, a rational education and a noble manhood and womanhood as the result of intelligent action from the beginning.

Recognizing this law, it is necessary for the mother to induce in herself during pregnancy (with the aid and assistance of the father, always, if possible; if not, without) all those conditions of mind which she would like to see reproduced in the offspring. In the case of the parties described in the last chapter, who desired a musical daughter, I was careful to enforce this rule by insisting upon the study and practice of music, the reading of musical literature, and the contemplation of the portraits and characters of leading female musicians, by the mother during the entire stage of pregnancy, by this means

inducing in her a temporary musical enthusiasm which became the permanent character of the offspring, resulting in the concentration of the energies of the organization in that direction with the happiest results.

Given a good conception to begin with, where the laws of nature have been fully obeyed and the influence of the mother over her offspring during the nine months of pregnancy is god-like in its creative power, she may thus endow her child at will with the most acute powers of perception, with tenacious memory, with powerful reflective intellect, the highest artistic and mechanical skill, with the most acute sympathy, the most earnest religious zeal, exalted integrity, sublime dignity and ambition, and supplement all these with the most powerful energies and warmest affections. Thus may the whole gamut of the human faculties be swept by the skillful hand of intelligent parentage and the new creation made to vibrate eternally with the harmony of perfect development.

It is important that every faculty of the mind of the mother should be exercised in sufficient degree during pregnancy to insure the activity of the corresponding faculties in the offspring. Particularly should the weaker faculties of the mother be exercised that they may be impressed upon the offspring in a stronger degree than she pos-

sesses them. I earnestly recommend all parents to observe the marking of faculties of the mind in my "Phrenological Chart and Written Delineation of Character," which all should possess, and give earnest heed to the directions given therein for the cultivation of all the organs of the forty-two faculties, having particular reference to those marked as excessive or deficient. Excessive organs should be carefully restrained during pregnancy and deficient ones cultivated with equal care, and thus the offspring will secure, through the temporary condition of the mother thus induced, a more harmonious organization than is possible where this suggestion is disregarded. The "Phrenological Chart and Written Delineation" will be found equally valuable for reference in training the minds of both parents to the exalted state desirable before conception. There is no occasion in life where complete self-knowledge is so desirable as at the time of reproduction, and in no manner can it be as satisfactorily secured as by procuring my full written delineation of character and studying the facts therein set forth, with its complete rules and instructions for the development of character to approximate perfection.

The systematic education of every faculty of the mind by developing every organ of the brain may be accomplished by all parents who will make a sufficient study of the forty-two organs of the

brain and learn to recognize and distinguish the functions of each as given in my written delineation, and by cultivating specially each organ at the time or period of pregnancy when its growth is most active.

The rudimentary germ of every organ of the brain must be impressed on the child at conception, hence the vast importance of the instruction in the previous chapter, which commands that all the faculties should be marshalled into the formation of the child by participation in the act of creative copulation. The germ of each part of the brain must be *implanted* at that supreme moment, but the growth of the brain during pregnancy is not uniform, but it develops in successive stages, as may be proved by inspection of fœtal brains at the various stages of pregnancy.

The first portions of the brain which are formed in the fœtus are those which relate to the purely physical faculties of nourishment, growth and the physical energies; next, the affections, the percepts and the moral sentiments; lastly, the reflective intellect, sympathy and devotion, in the order named.

The simple knowledge of this order of development gives the mother the key to the situation, by prescribing a course of action by which her energies may be systematically directed toward inducing the temporary states of her own mind

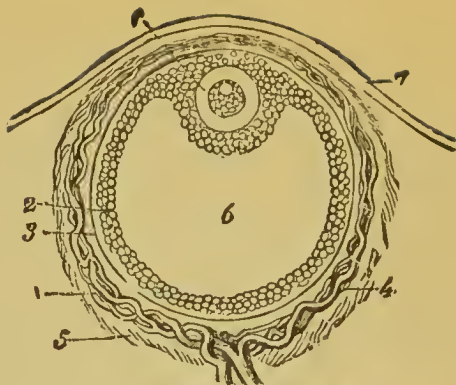
most favorable to the development of that part of the brain of her offspring which is receiving its growth at that corresponding stage of pregnancy.

The nine months of pregnancy may, for convenience of application of this rule, be divided into three periods of three months each, in which it will be found in the highest degree beneficial to observe the following instructions for the special cerebral development of offspring,

THE PHYSICAL PERIOD extends from the time of conception to the end of the third month, at which time all of the organs pertaining to the physical functions of nourishment, movement, growth and affection should be pretty well organized. During this period the mother should have almost constant physical employment, not to the extent of exhaustion, but up to the extent of reasonable fatigue. She should walk, run, eat, sleep, romp, play, observe, talk, and in every way stimulate the action of digestion, circulation, physical energy and the affections, especially her love for husband and the prospective addition to the family. The special organs to be cultivated during this period are Amativeness, Conjugality, Philoprogenitiveness, Friendship, Inhabitiveness, Vitativeness, Combaticiveness, Destructiveness, Alimentiveness, Acquisitiveness, Secretiveness, Individuality, Form, Size, Weight, Color, Order, Calculation, Language.

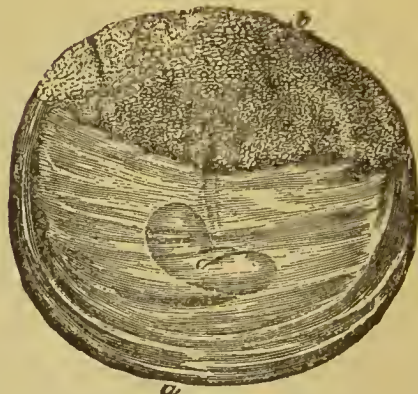
*Magnified Graafiate
Follicle.*

1. Ovum.
- 2-3. Membranes.
4. Blood Vessels.
6. Cavity.
7. External Covering.



Embryo,

During Physical Period.



PHYSICAL PERIOD.

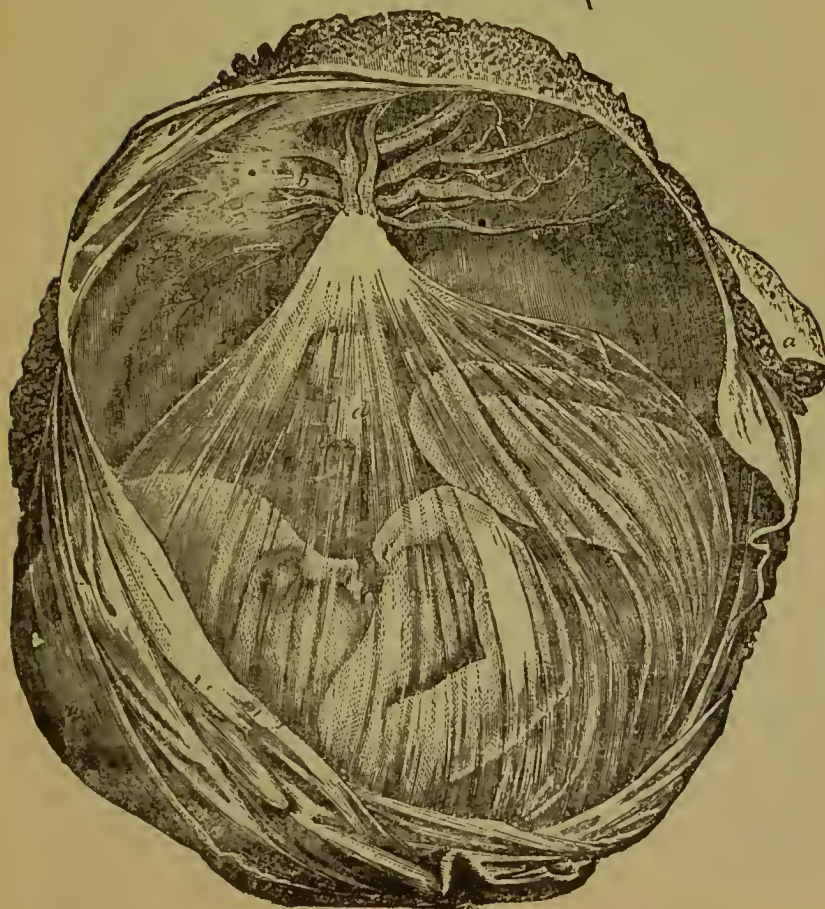
*Magnified Embryo,
First Month.*



STAGES OF PREGNANCY.



SYMPATHETIC AND MORAL PERIOD.



INTELLECTUAL PERIOD—*Fifth Month.*

THE INTELLECTUAL PERIOD begins with the fourth month and ends with the sixth. During this period the cultivation of the physical nature should be continued, but not to so great a degree. Enough exercise of body and mind should be taken to keep those faculties already formed active and promote growth and expansion, but this second or intellectual period should be specially utilized in exercising the memory and in cultivating the arts and sciences. This is the special season for the exercise of the fine arts, such as music, painting, literature, etc., and for the cultivation of mechanical and inventive skill. The exercise of the imagination, and the sentiments of prudence, continuous and consecutive thought, sociability, etc., is strongly urged at this period. The special organs involved are Continuity, Caution, Approbativeness, Self-esteem, Constructiveness, Ideality, Sublimity, Imitation, Mirthfulness, Locality, Eventuality, Time, Tune, Causality, Comparison.

THE SYMPATHETIC AND MORAL PERIOD embraces the last three months of pregnancy, and is favorable to that form of culture which exalts the reflective and sympathetic intellect, the moral and devotional sentiments. At this period the weight of the female is greatly increased, and the burden of her womb and its contents precludes the possibility of much physical exercise, or even the

exercise of those mental faculties which involve much observation and change of locality. Hence, by a wise provision of nature, these faculties have already been developed by their earlier formation when exercise and locomotion were more practicable, and now during the last period the mind of the mother may be most profitably employed in philosophic thought, in reading and reflection and in contemplating and cultivating those moral graces and sympathetic intuitions which constitute man's highest attributes. The organs most employed during this period are Firmness, Conscientiousness, Hope, Spirituality, Veneration, Benevolence, Human Nature and Suavity, always remembering, however, to marshal all others into line as far as practicable by occasional use, consistent with best conditions, that none may be allowed to become dormant through the use of others. In fact, the last month of pregnancy should find the mother in an approximate equilibrium of mind caused by her ready command of all the faculties, and the nearer this condition is reached at the last stages of pregnancy, the more approximately perfect will the offspring be.

The discipline of the faculties thus inculcated will prove to be a most valuable aid to the mother in securing self-control, and in transmitting that most desirable quality to the unborn child. Delicately organized and sensitive mothers are prone

to give way to irritability, unnatural desires and cravings, peevish whims and despondent moods, all of which exert a most unfavorable influence upon both the mother and the offspring. Self-control, on the contrary, promotes the comfort of the mother and all those who are related to her in any capacity, besides impressing upon the offspring the most desirable of virtues.



Dog-Faced Boy.

BIRTH-MARKS are produced by temporary states of mind of the mother, induced by fright, desire, hatred or any other powerful emotion, accompanied by *loss of self-control*. These birth-marks may consist of spots resembling fruit or other objects intensely desired by the mother, without gratification; of resemblances to various animals in spots, single features or in whole organization, usually caused by frights received from such ani-

mals. They may be resemblances to persons, agreeable or disagreeable, with whom the mother was associated during pregnancy, or upon whom she allowed her mind to dwell at conception or during pregnancy. They may be malformations caused by witnessing surgical operations, accidents, etc., which produced sufficiently strong emotion to affect the mind of the mother in its creative function. Some of these marks are beautiful in effect, others amusing, and others, still, amount to horrible calamities to both offspring and parents.

Many idiots result from some fright given to the mother during pregnancy, arresting the development of the child and throwing its faculties into chaos. I have personally examined many such, born of intelligent parents, who had other sons and daughters of average, and sometimes superior mentality.

In 1889 I personally examined a "Cat Boy," on exhibition at Hot Springs, Arkansas, then twenty-one years old. He was unable to walk, had hands and feet shaped like a cat's claws, mewed and cried like a cat, and although possessing some intelligence, talked in cat's tones. A remarkable feature in this case was a cleft in the abdomen extending half-way across the body, like it had been struck with an ax. The mother, an intelligent negro woman, explained to me that

during her pregnancy she had killed a cat by chopping it in two with an ax, and was much distressed at the time by its struggles and cries.

A respectable matron of Ontario, Canada, while passing through the woods, being pregnant, was frightened by seeing a deer jump across her path. Feeling that she was in danger of marking her child, she carried her hand to her right hip, and her child has the impression of a deer's head, horns and all, upon that part, where it is, of course, hidden by the clothing and causes him no mortification. It is a singular fact that where the impression is partial only, it will be manifested upon that part of the body to which the hand is placed immediately after the violent emotion which causes it.

A woman sees a pool of blood in her pathway, and in the horror of the moment throws up her hands to her eyes to shut off the sight. A bloody mark upon the face of the child is the result. Such cases are very numerous.

An unsatisfied desire for a strawberry, a peach, or any other article, may result in a mark upon that part of the body next impressed by the hand of the mother, resembling that fruit. One of the most beautiful marks I ever observed was that of a bunch of strawberries impressed upon the arm of a child by a mother who saw a beautiful bunch of ripe strawberries during her preg-

nancy and ardently desired them, but was not gratified.

An amusing case was that of a Virginia boy, whose mother during her pregnancy witnessed the operation of spaying sows performed by her husband. This operation consists in removing the ovaries by an incision into the abdomen, which is afterwards closed with stitches. When her son was born, *his anus was actually sewed up with stitches*, which had to be cut before he could empty his bowels.

Pregnant women should never be allowed to witness surgical operations, executions, etc. Hundreds of cases are authenticated where their offspring have been mutilated in a similar manner by the powerful emotions of the mother produced by witnessing the operation. Children have been born without arms, legs, fingers and toes, and even *without heads*, by these and similar causes. A singular case of this kind was that of a woman who, seeing a man who had had his nose amputated by accident, made fun of his deformity, and was somewhat excited by his angry reply. Her child, born a few weeks later, had no nose, but two openings in the face, corresponding to the nostrils. It was weak and sickly, and soon died.

I have seen several cases where the offspring was marked with resemblance to a corpse, caused by intense emotion of the mother at a funeral

during pregnancy. In such cases the vitality of the offspring is fearfully impaired, the eyes have a glassy expression, the circulation is impaired, the complexion pale and the skin cold and clammy to the touch. In one case the marking extended to only one side of the body, which was always cold and devitalized, while the other side was warm and apparently healthy.

Resisting states of mind on the part of the mother and the cultivation of self-control are the surest safeguards against marking. It requires violent emotion to produce the mark, and if the mother preserves her equilibrium and does not allow herself to be affected, no danger of a mark need be feared. While it is true that all ardent desires should be gratified, if possible, and considerate husbands and associates will see that it is done, yet the mother may reduce the burden of these exactions by controlling the desire and not allowing it to become ardent enough to mark the child if not gratified. She should carefully and persistently avoid all sights, associations and occasions likely to produce violent emotions of any kind. In all of which she should be faithfully seconded and protected by the considerate, loving and intelligent husband.

PENURIOUS HUSBANDS often cause the mothers to impress upon the offspring most undesirable traits of character and many deforming birth-

marks by refusing them the necessary gratification of these desires of pregnancy. I know one case where a boy (the son of a prominent banker and member of a fashionable church) is a confirmed kleptomaniac, stealing everything he can lay his hands on, and proving a constant source of humiliation and disgrace to his parents. The father, an exceedingly parsimonious character, never allowed his wife to handle any amount of money, and always required her to ask permission before purchasing anything for herself. He frequently refused her the gratification of the simplest desires, and even the necessities of life, although they were quite wealthy. Forced to the alternative of practical starvation of her natural requirements, she resorted to *stealing* from his pockets small sums of money when he was asleep. It is unjust to call it stealing, for she was only taking a tithe of what was her's by natural right, but being obliged to resort to this humiliating process, she was compelled to use the same precautions and methods employed by the thief, with the consequence of impressing these states of mind upon the forming child, with disastrous results. Until wives are treated as something better than slaves and their rights to equal participation in the financial profits of the establishment are recognized, it is folly to expect financial sense in the offspring. Husbands who

are too penurious and stingy to allow wives a portion of their joint earnings for their free use and disposal, still expect them to bring financiers into the world, and reproach them when they do not. And occasionally they bring their little, puny, contracted, depraved and vicious offspring to me for phrenological examinations and expect me to assign them to positions in law, banking and diplomacy, when in the whole program of their existence, from the accident of conception to the incidents of birth and subsequent growth, not one single condition has been induced or maintained favorable to the production of the talents required in those vocations.

PERSONAL RESEMBLANCES are impressed upon the child in the same manner by intense emotion; it may be of admiration, friendship, love, or the reverse in abhorrence, enmity and fear. When, at the moment of conception, the father is intensely enamored of the mother, he may impress the offspring with a resemblance to her, or vice versa, and if the mother be particularly in love with the father, and during pregnancy keeps his form and features constantly before her mind in imagination and before her eyes with pictures and his actual presence, she will endow the offspring with his appearance.

When the emotion plays upon persons other than the consort, the same effect is produced, and

many scandals arise from the acknowledged resemblance of children to persons outside of the family, and often unjustly, for it is quite possible for a woman to mark her child with resemblance to her pastor whom she hears preach two or three times a week, and whom she may ardently admire for many virtues and graces impressed upon her susceptible nature by intimate association. The family physician often finds himself at a loss to explain the decided resemblance to himself of many children among his patrons, which may be easily accounted for by his superior magnetism and intimate confidential relations to the mothers, who may admire him not less for his purity of character than for his manly and virile qualities. In all such cases the imagination of the mother is capable of producing the resemblance, without the slightest fact of infidelity existing, and it is entirely possible for a mother to thus mark her child with a resemblance to a man whom she has merely admired at a distance, and who may be himself entirely unconscious of her existence.

It is, of course, desirable that the mother may be able to find in the father of her child sufficient graces and noble attributes to fill her mind with admiration, and thus reproduce his traits. But where the father is deficient in these, the welfare of the race is promoted by the mind of the mother being allowed to dwell upon nobler char-

acters. And it is an open question whether it is not desirable for the mother to reinforce the noble qualities of her husband as she may find them, by the additional contemplation of other high types of character. Be this as it may, jealous husbands will find in the foregoing statements that which is sufficient to relieve the wife of any imputation of actual unchastity, which may be suggested by the actual or fancied resemblance of a child to any person other than its putative parents.

On the other hand, it is quite certain that resemblances may be imparted by emotions that are highly improper, and which constitute mental adultery, when the physical conditions of the crime are wanting. Christ recognized this great natural fact when he said, "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart."—*Matt. v: 28*. Men may become so thoroughly smitten with the charms of women other than their wives that they carry their images in mind and transmit the likeness of the admired person to their offspring through their less attractive wives. When a man copulates with a prostitute, he may absorb her sexual magnetism to such an extent that he retains her nature and in turn transmits it to his offspring by his virtuous wife, causing her to bear children in the likeness of the abandoned

woman whose caresses he enjoyed. I have personally examined a young man in a Southern State who has a head exactly like a negro, talks like one, and has the features of the negro, while all tests show his blood to be pure white, and his mother one of the most refined and cultured white ladies in the South. The history of this case, as fully investigated by me, shows that the young man is the exact image in feature of a negro slave woman owned by his father, and with whom he was in the habit of copulating before this son was conceived by his wife. The simple explanation is, he absorbed the negro's sexual magnetism and implanted it in his virtuous white wife, where it bore its bitter fruit. Neighbors have insinuated against the chastity of this pure matron, and hinted that she was guilty of that vilest of all crimes in the eyes of Southern society—miscegenation of a white woman with a negro—when, in fact, the true blame was at the door of her licentious husband, and also to be in some degree imposed upon that condition of society which looks upon miscegenation committed by a white man as a very mild offence.

When lecturing upon the Pacific Coast I always remind the young men that if hereafter they are able to trace resemblances in their sons and daughters to the Chinese, they must remember

the Mongolian prostitutes they sometimes patronize and ascribe the result to its proper cause.

A very interesting case, which shows the truth of these facts now under consideration as applied to woman as well as man, is the following: I was consulted by a lady who brought a boy, then over ten years old, whom she said had caused a separation between her and her husband by reason of his striking resemblance to a former lover of her's to whom she was, in fact, engaged when compelled by the influence of her parents and friends to marry her husband. She submitted the boy and photographs of both her husband and former lover, and there was no denying the resemblance, which was complete. She desired me to explain the resemblance, which was unaccountable to her, as she insisted, with tears in her eyes, that she had never copulated with any man but her husband, yet here was the boy who was undoubtedly her's, but which her husband refused to father.

I questioned her closely and disclosed the fact that her husband's embraces had been very repulsive to her at first, but as they copulated in the dark, like most other ignoramuses, she found that by forgetting him and allowing her mind to run on her former lover she could enjoy it. She thus fell into the habit of imagining that it was her former lover, and allowed his image to occupy her

mind at that time, and in doing so conceived, with the result already stated. I told her the facts, and explained to her the law of nature which produced the resemblance, and she was overwhelmed with confusion and remorse. This case may be considered as a combination of *legalized prostitution* and *mental adultery*. Legalized prostitution always exists where a woman submits to coition with a man she does not love. The mental adultery which followed was the legitimate result of the prostitution.

Personal resemblances may likewise be impressed upon the offspring by the unfortunate association of the mother during her pregnancy with persons who are repulsive in appearance or disagreeable in character, sufficiently so to arouse intense emotion in the mind of the mother. It is the duty of the husband, as well as of the community, to see that all pregnant women are protected from association with types of character that it is not desirable to reproduce. In particular should prospective mothers never be permitted to see or feel the presence of idiotic, depraved or vicious characters.

THE PHYSICAL CONDITIONS surrounding the mother during her entire pregnancy should be the very best consistent with the means of the parties.

Her apartments should be clean, airy, light,

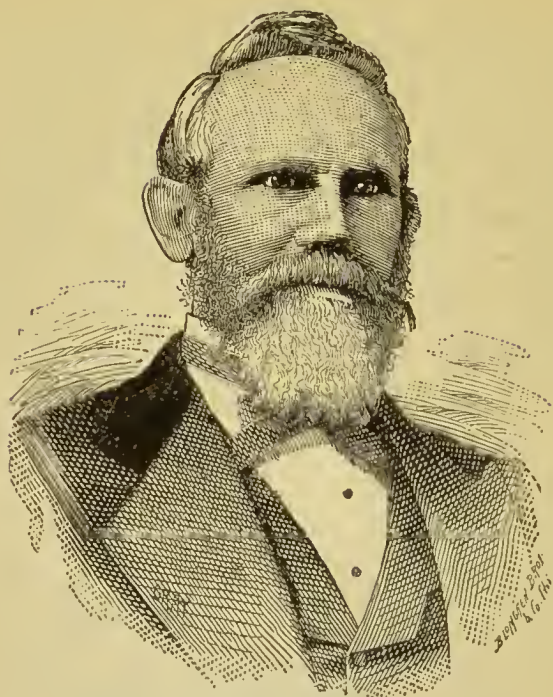
comfortable, and, as far as possible, luxurious. Every investment made in beautifying her surroundings is sure to bring its full return in the education of the child. Elegant clothing, beautiful pictures and works of art, music, flowers and every other element of refinement and culture may be invoked with profit to the offspring and satisfaction to the parents.

Her clothing should be adapted to the climate and season, having special reference to comfort in wearing, elegance in appearance and keeping the limbs, abdomen and breasts warm at all times, without constriction or excessive perspiration. Her diet should be of the most liberal character; good, well-cooked, nourishing food, with plenty of fruit and vegetables in season, and avoidance of all constipating conditions. Every special desire she may manifest for food and drink should be gratified as far as possible by her husband and friends, but she herself should try to keep these special longings within reasonable bounds.

A sponge bath taken frequently in moderately cold water, followed by vigorous rubbing with a crash towel to promote a vigorous circulation, is desirable to all who can secure the necessary reaction and glow which betokens the vigorous circulation. Persons of poor circulation who cannot obtain this reaction may confine the bathing to an occasional sponging off with warm

water, followed in all cases by vigorous rubbing. Rubbing and manipulating the muscles of all parts of the body is valuable as an exercise at all stages of pregnancy and in all cases. Bathing exercises to develop and expand the lungs, moderately but persistently followed up, will prove highly beneficial in promoting circulation and developing lung capacity in both mother and child, especially during the first months.





CAPT. WILLIAM WINDSOR,

Father of the Author.

Sanguine Mental Motive Temperament; Strong and Responsive Quality; Large Perceptives; Powerful Intellect; Strong Sympathy and Morals; Large Caution and Magnificent Executive Ability.

BORN NOV. 1, 1820. DIED OCT. 23, 1884.

THE NOBLEST WORK OF GOD—AN HONEST MAN.

Capt. Windsor was a native of West Virginia, and for many years was identified with the most extensive steamboat enterprises of the Ohio and Mississippi Rivers, where he amassed a fortune. At the close of the Civil War he removed to Madison, Wisconsin, and engaged in farming and horticulture. He held many public positions of trust and responsibility, and his private charities were numerous and extensive. The author gratefully appropriates this page to an acknowledgment of a faithful performance of a father's duty in most zealous solicitude, personal affection, liberal education, and especially for instruction at an early age in all that he knew upon the subjects discussed in this volume, to which he added a magnificent example of the daily practice of the virtues he inculcated.

MARGARET ELIZABETH WINDSOR, MOTHER OF THE AUTHOR, of whom no suitable portrait is obtainable, was a native of Pennsylvania, and a literary writer and poetess of remarkable ability. She was a religious enthusiast, and devoted most of her time to missionary work among the poor and to substantial charities. She was the daughter of a Methodist preacher of commanding talents and a direct descendant of Lewis Morris, signer of the Declaration of Independence.

CHAPTER XV.

CONCLUSION.



WE have now considered the most important facts connected with the subjects embraced in the scope of this



work. As stated in the preface, this work is in no sense a "Doctor Book," and does not deal in the intricate symptoms of disease or attempt to advise their treatment. To those who object to the conclusion of the treatise at this point and criticise the work for not entering into

the details of child-birth and its attending perils and their treatment, we would say that in the opinion of the author there is a surfeit of excellent works upon the market dealing with the popular treatment of the pathological and surgical

subjects embraced in Gynæcology, which in any event must be at last left in the hands of the skillful surgeon and midwife. It has been the aim of this work to present, in popular and attractive form, the information which has not been accessible from other sources; to inculcate a high ideal of physical and mental manhood and womanhood, founded upon a correct observance of the laws of nature, both as to the individual and his or her offspring, and the means and conditions of parentage. Whether that work has been well performed, is for the reader to judge.

There are many subjects which I would fain discuss—subjects upon which too much could not be written or said, and concerning which an indulgent and appreciative public has always seen fit to applaud my utterances from the lecture platform, and which I promise myself the pleasure of writing upon as time and strength may permit. Chief among these are the following:

PHRENOLOGY, the queen regnant of the sciences, which unfolds to man what he is, what his ancestors have been and what he may be, in the exercise of intelligent self-knowledge and moral and physical energy directed toward self-culture. I am at present collecting materials for an exhaustive treatise upon this subject, which I have never yet considered was fairly and completely before the public. My published lectures upon

this subject, in its scientific relations and in its application to choice of professions and marriage, have met with such an enthusiastic reception that my energies have been stimulated toward the production of a larger and exhaustive work, in which the mighty claims of this science upon the public mind shall receive due recognition.

The legal relations of marriage and divorce, as viewed in the light of Phrenology and Sexual Science, were included in the first projection of the present work, but the tremendous nature of this topic and the importance of its claims are such as to require independent treatment, and will form the basis of a future publication.

The limitation of population, prevention of conception, the crime of abortion, and the sexual abuses inflicted upon wives by ignorant, brutal and inconsiderate husbands, are subjects which could have been with propriety included in this volume. But as the existing states of public opinion and public laws are such as to practically prohibit the free discussion of these subjects in a book designed for general circulation, I have thought best to omit these topics from this volume. Those interested in the discussion of the regulation of the sex of offspring, are referred to our Great Sexual Secret No. 1, which contains this most valuable information for parents which

has not been known to fail in a single instance to produce the desired sex.

The system of matrimonial selection and sexual science taught by myself and wife, which has carried the blessings of connubial happiness into thousands of homes, and blessed the country with unnumbered improved offspring, should be adopted by every man and woman who values the privileges of health, happiness and a superb progeny. This system of instruction is based upon self-knowledge and sexual science. Its complete doctrines are embraced in the publications advertised in the appendix to this volume, which should be carefully studied, not merely read as an advertisement.

As self-knowledge is the very foundation of all happiness, so the "Phrenological Chart and Written Delineation of Character" is the foundation of the entire system. It includes an accurate and scientific estimate of the physiological and organic conditions of the person examined, the estimate of the size and development of each phrenological organ of the brain, the adaptation in business and reasons therefor, rules for developing every organ of the brain, and thus securing a symmetrical character, and finally the full description of the complementary character which should be selected in every form of companionship, but especially marriage. By following

this instruction and selecting this type of character, you will secure greater pleasure in all sexual relations, a correct relation of the sexual organs, develop a higher type of sexual magnetism, produce better offspring, enjoy more amiable association and financial success, promoting happiness and longevity.

This "Phrenological Chart and Written Delineation" is so highly prized by those who realize its value that I have had men come hundreds of miles, and even across the Rocky Mountains, to secure it, at infinite trouble, expense and loss of time, because they realized, as every one should, that such knowledge is the most valuable of all knowledge. To place a man in correct knowledge of his talents and faults, to adjust him to the line of business in which he is best qualified to excel, and to furnish him with the information which will enable him to intelligently select a consort who will be naturally qualified to promote his enjoyment and whom he will reciprocally bless, with the knowledge that resulting offspring will be superior in endowments, is to confer the greatest favors obtainable from mortal sources, and by many attributed to the power of the gods alone. Such is, however, the knowledge conferred by this priceless acquisition and so attested by thousands of grateful recipients from New York to San Francisco and from Lake Superior to the Gulf.

I earnestly urge upon all my patrons to take the full written delineation, which includes this information. Do not be satisfied with anything less. For the accommodation of a large class of patrons who cannot or will not afford to pay for anything but the information respecting talents for business vocations, I give shorter and cheaper examinations at three and a half and five dollars, but the majority of these come back and pay extra for the full delineation, which is uniformly furnished at ten dollars. Parents owe it to their children to provide them with this information, which is intrinsically more valuable than any other part of an education, at as early an age as possible before their characters are developed in wrong directions to require discipline to correct evils which ought not to have begun. Every young person should have this knowledge five or ten years before marriage is attempted, in order to give time for experimental association, observation and intelligent formation of judgment. In this way, and in no other, can the sexual instincts of the young and susceptible be educated to the consummation of an intelligent selection.

A proper selection being made, it is necessary to correct results that the selection should be supplemented with knowledge of sexual science and the exercise of intelligence in sexual relations. To this end the pages of the present work are

devoted, and the knowledge herein contained should also be reinforced with the remainder of our publications, particularly our Great Sexual Secrets, Nos. 1 and 4. These publications convey in terse form and in a manner easily understood the full and detailed instructions which require privacy, and which, for reasons that are stated above and for others that are obvious, cannot be included in a publication of the nature of the present work. The possession of the present volume, supplemented by the "Phrenological Chart and Written Delineation of Character" and our Great Sexual Secrets, is a complete sexual education, as far as the progress of science and the development of civilization permits at the present day.

Where else can this information be obtained? Is it not worth all the wealth of the Indies? Is not the author entitled to the gratitude of the race for fearlessly publishing, lecturing upon and otherwise promulgating these great truths of such infinite value to society? Read and ponder, reflect and think, study these topics and use this information, and if it benefits you, use your influence in propagating the doctrines of this volume and in promoting the sale of the author's publications and his professional practice, that others may be benefited likewise.

In professional practice, the author makes the

circuit of ten principal cities of the United States about once in three years. I wish I could place myself in reach of my patrons oftener, but there is a limit to human capacity, and the greatest good to the greatest number imposes this interval. Do not miss an opportunity to obtain this knowledge when it is presented to you. Economize somewhere else, but treat yourself well in this instance and secure the full written delineation. Remember I have no students or partners except my wife, and that all claiming to have received professional instruction from me enabling them to impart this knowledge are impostors and frauds. The author confidently believes that the present work will do much toward advancing the physical and moral welfare of society. Most of the topics herein discussed have been the subjects of my public lectures for years, and are such as the majority of professed reformers upon this line have neither the ability nor inclination to touch. I have already lived to see the first fruits of these doctrines in improved morals in thousands of my hearers, in thousands of happy marriages contracted according to my theories as taught in public lectures and enforced in private consultations, besides witnessing the happy effects upon offspring of the conscientious application of these doctrines. These are only the advance guard of a great and mighty civilization which is to follow

the full development of this magnificent science. At present the majority of conceptions are accidents, most births inconvenient incidents and the greater number of offspring unwelcome intruders in the family circle until they gain by native graces what affection was denied them at first by disappointed parents.

In the magnificent future to which humanity is advancing, when sexology, sociology and phrenology shall have reached that full recognition which awaits them and which this volume is designed to accelerate, the present will be looked back upon as the Dark Ages, when humanity was all but savage. The sexual instincts of humanity are, in fact, still in a savage condition. If by some wizard's power the remaining faculties of the mind could be set backward in their civilization to the same relative stage of development, our music would be represented by the tom-tom, our art by the carved arrowhead and our architecture by the dugout. Who shall say it would not be even worse? For many savage tribes in that stage of barbarism have possessed sexual virtues which puts the boasted nineteenth century civilization to the blush.

In the bright future to which we are surely tending, the sexes will love for mutual excellencies; lust will give way to respectful admiration; prostitution will cease because it is useless;

vice will be avoided because it is hideous; virtue will shine because it is glorious; purity will abound because it is natural; children will bless because they are perfect; manhood will protect because it is strong; womanhood will be adored because it is beautiful. Love will glorify all, because the human mind will sit enthroned upon Reason and desire will be toward that which is right. We of the present may not drink of the cup of human perfection, for, alas! the dregs of despair and misery and crime and deformity darken the wine of existence in our day and generation. But our's is the higher privilege to grapple with and dethrone the great wrongs of human slavery to vice and disease, to battle for the right, to struggle for purity, to insist upon virtue, and to enthrone justice. The irrepressible conflict of the present is between sexual ignorance and vice on the one hand, and sexual science and virtue on the other.



APPENDIX.



W. W. DEXTER.

Sanguine Vital Mental Temperament, Delicate and Responsive Quality,
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Mr. W. W. Dexter, editor and proprietor of the Fort Worth Trade Review, and one of the brightest young business men of Northwest Texas, in an editorial, uses the following strong language referring to the author of this volume.

"We have been benefited by his lectures and benefited by his professional examination, and have found by experience that the principles he teaches are valuable to every man who wishes to make the most of himself, physically, mentally, morally and financially. * * * As a rejoinder the editor of this paper unhesitatingly asserts that he is indebted to Professor Windsor for what push and vim he now manifests in his daily newspaper work, and would not take \$10,000 for the chart he obtained of him two years ago."

As Mr. Dexter's success in the lines indicated has been phenomenal, the inference is justifiable that he does not overestimate the value of his phrenological examination made by us.

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A complete Physiological Description of the Adaptability in Matrimony and Business Partnership, with Rules for the Development of Character and the Preservation of Health.

Given only in personal consultation, or by mail from photograph. Price TEN DOLLARS, without deviation or discount.


To our Correspondents:

In order to accommodate the vast number of our friends who desire to obtain our advice by mail we have established the following system of correspondence:

Examinations from photographs will be made at the following rates: Abridged chart with statements of best business and general advice, \$5; full written delineation, \$10; opinion as to adaptation in matrimony or business partnership to those who have already been examined by us, who return charts with photograph, \$2; in all other cases, \$5.

In sending photographs we can do better if several positions of the head are given, when possible. Give age, weight, color of hair and eyes, circumference of head around the base of brain, and measurement from the opening of one ear to the other over the crown of the head, measurement of chest with lungs filled and lungs empty. Also any other information as to the physical condition or health which may aid us. An examination of a photograph is in many cases reliable, but as there are many difficulties to be met, in some cases we do not guarantee correctness as we do in the case of an actual examination of the person.

Those who have our charts and who submit photos for opinion as to adaptability in matrimony, etc., should in all cases send the chart, with their own photos, as well as that of the proposed consort. When strangers submit two photos, it is desirable that they be accompanied with all the information possible under the circumstances.

 *Write your name and return address plainly,* and in all cases enclose stamps for return postage.

Letters of inquiry, as to any question involving the welfare of those we have already examined, or requesting scientific information on any point in Phrenology, Sexual and Creative Science or General Physiology, will be answered and the information given if possible, provided one dollar is enclosed, in postage stamps or postal note. We do not answer letters requiring scientific information or opinions concerning personal welfare unless accompanied by this reasonable fee. Our friends in submitting questions of personal welfare should in all cases submit charts, with stamps for return postage. We cannot answer

such questions from our memory of verbal examinations.

Our general circulars and list of publications will be sent to any address on the receipt of a two-cent stamp.

Our private circulars and list of publications on Sexual and Creative Science, list and description of Sexual Secrets, etc., will be sent by express, prepaid, on receipt of twenty-five cents, or at the expense of the party ordering it.

Make all money orders and drafts payable at Chicago. Postage stamps are acceptable in amounts less than five dollars, if sent in two-cent stamps. Never send money in letter unless duly registered, as we will not be responsible for loss.

As we are constantly on the road and changing our location, our mail is forwarded to us at intervals and delays occur for which correspondents should make due allowance. When your photos and charts are returned to you with our opinions, please acknowledge receipt.

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The following instructions can be obtained from us only, and by complying with the foregoing conditions. Each is in the form of a neatly printed pamphlet of only a few pages, and so made as to be carried in an envelope without injury, so as to last for years. In these few pages are embodied *facts* enough to fill whole volumes of ordinary authors. Few persons have either time or inclination, and many have not the requisite education, to gather from extensive reading matter the gist of scientific principles. In presenting these GREAT SEXUAL SECRETS to their patrons, Prof. and Mme. Windsor have thought it best to give the knowledge in simple rules, which could be comprehended at once by all, in as limited space as possible. The tremendous demand for them, which was made by our patrons as soon as their publication was announced, together with the

pressure of other professional work, compelled us to express our discoveries in the fewest possible words, which we have since found was the most acceptable way in which to present them, to make them easily comprehended and successfully applied.

Information of a priceless value is obtained in each of these instructions. For convenience they are sold separately, but the information contained in each is absolutely necessary to all who would obtain happiness in the marriage relation, perfect health of husband and wife, mutual enjoyment and superb offspring. Every young man or woman contemplating matrimony, all married persons and parents who have the welfare of their children at heart *must* obtain this knowledge. Thousands of homes are blasted annually through Sexual ignorance; thousands of idiots, paupers, criminals and deformities are born annually through violation of the laws of nature, expounded in these instructions. Debilitated wives and mothers endure the pains of martyrdom, through ignorance of simple facts now for the first time placed within reach. Whole armies of young men are driven to desperation and many to insanity and suicide through sexual diseases resulting from imprudence and ignorance of the consequences of violating Nature's Sexual Laws.


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